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To
Annie Thomas,
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The Author.

Barnenuth, Dec. 12.
1881.

GREEK WIT.

G R E E K W I T
A COLLECTION OF
SMART SAYINGS AND ANECDOTES
TRANSLATED FROM GREEK
PROSE WRITERS

BY

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EDITOR OF MARTIAL'S EPIGRAMS ETC



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NOTICE.

THE reader will understand that this collection of Anecdotes is made according to no order, and with no classification in respect of subject or date. They are taken just as they were noted down in the course of reading. It is to be observed also, that in no instance is a *literal* translation given. It has been thought advisable in many cases even to abbreviate, that the point of each may be conveyed in as few words as possible. For the purpose intended—to amuse, perhaps to instruct—nothing would have been gained by any affectation of minute accuracy, or by any method or system of arrangement.

It is believed that most of these “Sayings” are not commonly known, nearly all of them being taken from writers little read in the schools. The series might be extended almost indefinitely. Should this little work meet with any success, Part II. will follow at no long interval.

Few English words are more difficult to define than *Wit*. In its origin meaning merely *shrewdness* and *intelligence*, it has no connection, except incidentally, with *joke* and *fun*. We laugh at the latter, we admire the former. True wit is more often allied to satire, and the objects of witticisms, we know, are but too apt to be offended. Wit may be simply didactic, and (as in most of the anecdotes in this little book) convey great truths in terse or homely sayings, or in friendly banterings; but its natural bent is mostly displayed in cutting remarks. Hence we are wont to call wit “incisive,” and to talk of its point, its edge, its keenness, &c. The greatest wits of antiquity were the poets Aristophanes and Martial. Alas! that their morality was not equal to their genius, or rather, that their genius should have been perverted to the making light of immorality! Among our national celebrities, Dean Swift, Sheridan, and Sydney Smith stand unrivalled. Wit is a peculiar phase of cleverness, possessed by few, but one that is greatly appreciated by all who are not themselves dunces.

LONDON, *September*, 1880.

GREEK WIT.

1.

ONE day, when snow was falling, the King of the Scythians asked a man, who was braving it unclad, whether he felt cold? The man asked in return, whether his majesty felt cold in his face? "Certainly not," said the king. "Then," replied the man, "neither do I feel the cold, for *I am all face.*" AELIAN, *Var. Hist.* vii. 6.

2.

Xantippe, the wife of Socrates, being reluctant to put on her husband's mantle to go and see a procession, was thus rebuked by him: "What you are going for is not to see, but to be seen."

Ibid. 10.

3.

A vain old envoy from Keos came to Sparta with his hair dyed, being ashamed to appear aged. Introduced to the assembly, he delivered his message. Upon which Archidamus, the Spartan king.

rose and said, "How can there be anything sound in the words of a man who goes about with a lie on his head as well as in his heart?"

ÆLIAN, *Var. Hist.* vii. 20.

4.

The elder Dionysius, in reproaching his son and heir for some act of debauchery, asked, if he ever knew *him*, the father, do the like? "You," replied the youth, "had not a father who was a king." "And you," rejoined the other, "will never have a son a king, if you don't leave off acting thus."

PLUTARCH, *Reg. et Imp. Apoph.*
Dion. Sen. 3.

5.

The same Dionysius, imposing taxes on the people of Syracuse, and observing that they had recourse to tears and entreaties, and protestations that they had no money, made the assessment twice and even thrice. But when he heard that they publicly laughed and jeered at him, he said, "Stop! They have no money now; they are beginning to despise me."

Ibid. 5.

6.

A certain stranger came to tell Dionysius that he could instruct him privately how he might be forewarned of conspiracies against him. When introduced, he said, "Give me two hundred pounds, that you may *appear* to have had information of the secret signs." Dionysius at once gave the amount asked, that the people might suppose he had been told something important; and he thought the device a clever one.

PLUTARCH, *Reg. et Imp. Apoph.*
Dion. Sen. 8.

7.

A talkative man was trimming the beard of King Archelaus, and asked, "How shall I cut it?" "In silence," replied the king. *Ibid. Arch.* 2.

8.

Some one having thrown water over Archelaus, his friends tried to exasperate him against the man. "It was not I," said the king, "whom he threw water at, but the person he supposed I was."

Ibid. Arch. 5.

9.

When many great successes in a single day were

reported to Philip of Macedon, he exclaimed, "O Fortune, do me some little harm as a set-off to so much good!" PLUTARCH, *ut sup. Phil.* 3.

10.

Philip, in passing sentence on two rogues, ordered one of them to leave Macedonia with all speed, and the other to try and catch him.

Ibid. 12.

11.

When about to encamp on a beautiful spot, and being told there was no fodder for the cattle, Philip exclaimed, "What a life is ours, if we are bound to live for the convenience of asses!"

Ibid. 13.

12.

Being desirous to occupy a strong position, which the scouts reported to be almost impregnable, he asked, "Is there not even a pathway to it wide enough for an ass laden with gold?"

Ibid. 14.

13.

Some Olynthians complaining that Philip's courtiers were denouncing them as *traitors*, he remarked, "they were rude and illiterate for calling a spade a spade."

Ibid. 15.

14.

Philip, essaying at a dinner to correct and criticize a musician's performance, was thus addressed by him:—"Sir, may you never have such bad luck as to understand these matters better than I."

PLUTARCH, *ut sup. Phil.* 29.

15.

Alexander the Great being asked just before a battle if he had any further commands, replied, "Shave the beards of the Macedonian soldiers. There is nothing like a beard to get hold of in a fight."

Ibid. Alex. 10.

16.

Antagoras the poet was cooking a conger-eel and holding the pan himself, when Antigonous came behind him and asked, "Do you suppose Homer, when he was writing Agamemnon's deeds, cooked a conger?" "Sir," replied the other, "do you suppose Agamemnon, the doer of such deeds, troubled himself to inquire whether any of his men cooked congers in camp?"

Ibid. Antig. 17, and ATHEN.

viii. p. 340. F.

17.

Themistocles, being asked whether he had rather be Homer or Achilles, replied, "Would *you* rather be a conqueror at the Olympian games, or the crier who proclaims the victors?"

PLUTARCH, *ut sup.* *Themist.* 2.

18.

A man of Seriphus once remarked to Themistocles, that his greatness was due to his city rather than to himself. "Well," replied Themistocles, "perhaps I should not have been famous as a Seriphian,—nor would you as an Athenian." *Ibid.* 7.

19.

Themistocles said that his son, who knew how to wheedle his mother, was the most powerful man in all Greece. "For," says he, "the Athenians rule the Hellenes, I rule the Athenians, your mother rules me, and you rule your mother!" *Ibid.* 10.

20.

An illiterate man came to Aristides, and asked him to write on the billet for his banishment the name "Aristides." "Do you know him?" asked

the minister. "No, I don't; but I hate to hear him always called *the Just*." Aristides made no reply, but wrote his own name as he was requested. PLUTARCH, *ut sup. Arist. 2.*

21.

Aristides, being sent out on an embassy with Themistocles, with whom he was not friendly, asked him whether they should give up their enmity at the border of Attica? "For on returning we can, if we please," said he, "take it up again." *Ibid. 3.*

22.

Alcibiades, having bought a remarkably handsome dog for a large sum, cut off its tail. "This I do," said he, "that the Athenians may talk about it, and not concern themselves with any other acts of mine." *Ibid. Alc. 2.*

23.

Being told that Pericles was engaged in considering how he should give in his accounts to the Athenians, Alcibiades remarked, "Would it not be wiser to consider how he should *not* give his accounts?" *Ibid. 4.*

24.

Lamachus was blaming one of his officers for a mistake he had committed. "I will not do it again," says he. "No," replied Lamachus, "mistakes cannot be made twice in war."

PLUTARCH, *ut sup. Lam.*

25.

Iphicrates, fortifying a camp with a mound and a palisade, though in a friendly country, was asked, "What have we to fear?" "The worst words a general can utter," he replied, are, "*I never should have thought it!*" *Ib. Iph. 2.*

26.

Phocion, finding that all the Athenians expressed their approval of a measure he was proposing, remarked to a friend, "Surely I have not said something *bad* by mistake!" *Ib. Phoc. 4.*

27.

Demosthenes, the orator, having said, "the Athenians will put you to death, if they lose their wits," some one replied, "And you, if they retain them." *Ib. 6.*

28.

The wife of Pelopidas entreated him, when going forth to a battle, to take care of himself. "The advice," he replied, "which should be given to a ruler and a commander is, to take care of the citizens." PLUTARCH, *ut sup. Pelop.* 2.

29.

On one of his soldiers remarking, "We have fallen in with the enemy," "Rather," said Pelopidas, "the enemy has fallen in with us."

Ibid. 3.

30.

Agesilaus being seen by a friend playing at horses with his children by riding on a stick, said to him, "Tell nobody, till you are a father yourself."

Ibid. Apoph. Lac., Ages. 70.

31.

Two persons requested Archidamus to act as arbitrator in a quarrel. "Will you swear to abide by my decision?" he asked. On their assent under oath, he replied, "Then I adjudge that you shall not leave this temple till you have made friends."

Ibid. Arch. (Zeux. fil.) 6.

32.

The same Archidamus, on receiving a harsh letter from Philip after the battle of Chaeronea, said, "If you will measure your shadow, you will not find it has become longer since your victory."

PLUTARCH, *ut sup. Arch. (Ages. fil.)* 1.

33.

A Spartan ephor cut two of the strings of a harp, saying to the performer, "Don't murder music."

Ibid. Emerop. 1.

34.

Demaratus, on hearing a player on the harp, remarked, "He doesn't *twiddle* badly."

Ibid. Dem. 3.

35.

Demaratus, being asked at a meeting whether he was silent through folly or because he had nothing to say, replied, "A fool *could* not be silent."

Ibid. 4.

36.

Eudamidas, hearing an old philosopher lecture, and being told he was seeking after virtue, asked,

“And when will he *use* it, if he is only now looking for it?” PLUTARCH, *ut sup. Eudam.* 2.

37.

Callicratidas, on declining a dishonourable bribe, was pressed by Cleander, “I would have taken it if I had been you.” “And so should I have taken it,” he rejoined, “if I had been *you*.”

Ibid. Callicr. 1.

38.

Cleomenes, on being offered some fighting-cocks, recommended to him as “fighting to the death,” said, “Give me rather the cocks that will kill them : they are the better birds.”

Ibid. Cleom. 1.

39.

Leotychidas, the son of Aristo, was told that certain people were speaking ill of him. “I am not surprised,” said he : “not one of them knows how to speak well.”

Ibid. Leot. 1.

40.

A snake having twined itself round a key, which was declared by the seers to be a portent, Leoty-

chidas remarked, "It would have been more of a portent if the key had twined itself round a snake."

PLUTARCH, *ut sup. Leot. 2.*

41.

Philippus, a man in great poverty, professed to initiate persons in the Orphic mysteries, telling them they would be the happier for it after death. "Why, then," said Leotychidas to him, "don't you die yourself at once, you old fool, that you may no longer have poverty and misery to bewail?"

Ibid. Leot. 3.

42.

When some one said to Leonidas, "The enemy are near us," he rejoined, "And we are near the enemy."

Ibid. Leon. 7.

43.

A Spartan was asked why he wore such a long beard. He replied, "That when I see the white hairs in it, I may do nothing unworthy of them."

Ibid. Diaph. Apoph. 3.

44.

A Spartan, being told that the guests at a certain

banquet were compelled to drink, asked, "Are they obliged to eat too?"

PLUTARCH, *Diaph. Apoph.* 5.

45.

Pindar having called Athens "the support of Hellas," a Spartan remarked that Hellas would have a fall if ever it danced on such a support as that !

Ibid. 6.

46.

Some one seeing a picture of Laconians being killed by Athenians, observed, "Brave fellows, these Athenians." "On canvas," interposed a Laconian.

Ibid. 7.

47.

Some one plucked the feathers from a nightingale, and finding it a very small bird, exclaimed, "You little wretch, you're nothing but *voice*!"

Ibid. 13.

48.

A man at Sparta said to a Laconian, "You cannot stand as long as I on one leg." "No," replied the other, "but *any goose can*." *Ibid.* 16.

49.

A Laconian painted on his shield a fly not larger

than the life. When his friends taunted him with doing this to escape observation, he replied, "I do it to be seen, for I come so close up to the enemy that they can plainly see it, small as it is."

PLUTARCHI, *Diaph. Apoph.* 38.

50.

Some persons meeting on the road a party of Laconians said to them, "You are in luck, for banditti have just left the place." "The luck is rather theirs, in not meeting with us," was the reply.

Ibid. 33.

51.

Some one seeing the respect paid to elders at Sparta, remarked, "This is the only place where it pays one to grow old."

Ibid. 57.

52.

A Confessor at the Mysteries asked a Laconian what most grievous sin he was conscious of? He replied, "The gods know." Being pressed, he inquired, "Must I tell you, or the god?" "The god," was the reply. "Then," said he, "do you retire."

Ibid. 65.

53.

A man passing a grave at night saw a ghost. Rushing at it with his lance, he exclaimed, "You think to escape me, but look out for a second death!"

PLUTARCH, *Diaph. Apoph.* 66.

54.

A Laconian, having met with a defeat in a wrestling-match at Olympia, was told that the adversary had proved himself a better man. "Not a better *man*," said he; "only a better thrower."

Ibid. 69.

55.

Another Laconian was just going to stab his enemy when a recall was sounded. Being asked why he did not slay his foe when he was in his power, he answered, "Because it is better to obey than to kill."

Ibid. 65.

56.

Apicius, a celebrated glutton, was very fond of prawns, and used to spend large sums on them at Minturnæ in Campania. Hearing they were still larger in Libya, he sailed thither without a day's delay, and had a very rough passage. The natives, apprised of his arrival, brought their finest prawns to the ship, "Have you none larger than these?"

he asked, on seeing them. "None," they replied. "Then sail back to Minturnæ this instant," said he to the captain, "and don't touch at land."

ATHENAEUS, i. p. 7. B.

57.

Philoxenus, the poet, was dining with Dionysius. Observing a large mullet placed before the host, and a small one before himself, he took his fish in his hands and applied it to his ear. "What are you doing?" asks Dionysius. "I am writing a poem on Galatea, and I was just asking some information about Nereus. But my fish tells me it was caught too young, and never went in Nereus's train. Yours, it says, is older, and knows all that I wish to learn." Dionysius laughed, and sent the poet his big fish. *Ibid.* p. 6. E.

58.

An Epicurean was present at a banquet in which a fine eel was served up. "Here," says he, "we have the Helen of the feast! I will be Paris, and carry her off." And he stripped the whole side to the backbone. *ATHEN.* vii. p. 298. D.

59.

Dorion, a flute-player, hearing some one at

dinner praise the under-cut of a tunny-fish, observed, "Very true: but you should eat it as I do." "How is that?" "Why, *you must like it.*"

ATHEN. viii. p. 337. D.

60.

The same Dorion, dining with one Nicocreon in Cyprus, admired a goblet. "If you like," says the host, "the artist shall make you just such another." "Let him make it for *you*," was the reply, "and you shall make this one a present to me."

Ibid.

61.

The same Dorion was punishing a slave for not having bought fish. "Don't you know even their *names*?" he asked. "Salmon, turbot, mullet——" "Do stop," said he; "those are the names of angels, not of fish."

Ibid. p. 338. A.

62.

The same artist had a club-foot, and missed the dress-shoe of the lame foot at a banquet. "My worst wish to the thief," he exclaimed, "is, that *the shoe may fit him.*"

Ibid.

63.

A stole a fish in joke, and gave it to B. Being

charged with the theft, A says, "I swear that I have not got it, and I know no one else who took it." B says, "I swear I did not take it, and I know no one else who has it."

ATHEN. viii. p. 338. C.

64.

Aristippus was blamed by Plato for having bought so many fish. "I only gave twopence for them," said he. "Why," says Plato, "*I* could have bought them for that." "Do you see," retorts the other, "If my fault is to be too fond of fish, yours is to be too fond of money." *Ibid.*

65.

Theocritus, of Chios, said to one Diocles, a fish-glutton, who had lost his wife and was cramming in fish at her funeral feast, while at the same time he shed tears: "Weep not; you can do no good by—fish-eating!" *Ibid.* p. 344. B.

66.

Demyllus, seeing a nice dish of fish at a banquet, and wishing to have it all to himself, *spat into it.*

Ibid. p. 345. C.

67.

One Stratonicus, a music-master, had only two pupils, but one statue of Apollo, and nine of the Muses. Being asked, how many pupils he had, he replied, "Twelve—including the gods."¹

ATHEN. viii. p. 348. D.

68.

The same Stratonicus, on giving a performance at Rhodes, and failing to get any applause, left the theatre with the remark, "If you won't do that which costs you nothing, how can I expect to get any money from you?" *Ibid.* p. 350. B.

69.

The same remarked of one Satyrus, a sophist, that "he was surprised his mother could have borne for ten months one whom no city could bear for ten days." *Ibid.*

70.

The same, meeting an acquaintance whose shoes were particularly well blacked, condoled with him on his fallen fortunes. "For," said he, "none but yourself *could* have cleaned those shoes so well!" *Ibid.* p. 351. A.

¹ The joke is better in the Greek, for εὐχὰς τοῖς θεοῖς has also the meaning "thanks to the gods."

71.

The same, on seeing many dedicatory tablets at a shrine near a badly-served cold bath, exclaimed, "Every bather here leaves a token of thankfulness for his life." ATHEN. viii. p. 351. A.

72.

The same, hearing some one sing, asked, "Who wrote the verses?" "The poet Crab." "I thought," he rejoined, "it was a crab rather than a man."

Ibid. p. 351. F.

73.

The same, coming to a well in a town with pale-faced inhabitants, asked if the water was drinkable? "*We* drink it," said the water-drawers. "Then," replied he, "it is *not* drinkable."

Ibid. p. 352.

74.

One Pampelus, being asked his opinion of the Bœotians, who were gluttons, replied, "Their conversation is just what that of pots would be if they had a voice, namely, how much each holds."

Ibid. ix. p. 418. A.

75.

Pyrrho, of Elis, when one of his friends had

given him an expensive entertainment, exclaimed, "I shall not come to *your* house again, if you treat me so. It pains me to see you incurring so much expense unnecessarily ; why, you have hardly room at table from the number of dishes ! Entertain us with mutual conversation rather than with a great variety of viands, most of which go into the stomachs of the *waiters*." ATHEN. ix. p. 419. D.

76.

Plato, living in the Academy at Athens, which the physicians considered unhealthy, was advised to remove to the Lyceum. "I would not have removed even to the top of Mount Athos," he replied, "for the sake of a longer life."

ÆLIAN, *Var. Hist.* ix. 10.

77.

It was a saying of Themistocles, "If some one were to show me two roads, the one leading to the devil, the other to parliament, I would *choose the former*." *Ibid.* 18.

78.

Aristippus the philosopher showed much anxiety in a storm at sea. "What! *you* afraid, like the

rest?" asked one of his fellow-passengers. "Yes," replied he, "the risk is common to both—to you of losing a wretched, to me of losing a happy life."

AELIAN, *Var. Hist.* ix. 20.

79.

Aristotle, being unwell, was treated by his physician. On some prescription that was given him he remarked, "Don't treat me as you would a country bumpkin. Give me a *reason* for your treatment, and I will comply." *Ibid.* 23.

80.

A certain Sybarite had arrived at such a pitch of luxurious affectation that he would not sleep even on a bed of rose-leaves. They blistered him, he complained. *Ibid.* 24.

81.

King Antigonus had a great regard for Zeno of Citium. One day, he paid the philosopher a visit when a little intoxicated. "My dear Zeno," he said, "I swear I will do *anything* you bid me!" "Then go and take an emetic," was the reply.

Ibid. 26.

82.

A Spartan was praising a saying of Hesiod's, "Not even an ox would be lost if one had not a bad neighbour," in the hearing of Diogenes, who cynically replied, "But the Messenians are lost, and their oxen too; and *you* are their neighbours."

ÆLIAN, *Var. Hist.* ix. 28.

83.

Some one remarked to Socrates, "It is a great thing to get what one desires." "It is a still greater thing," he replied, "to have no desires."

Ibid. 29.

84.

A young man of Eretria had been a pupil of Zeno's for some time. On his return home, his father asked him how much philosophy he had learnt? "I will show you some day," he replied. At this answer his father boxed his ears, and the youth bore it patiently. "*That* is what I have learnt," he said; "to bear a father's anger."

Ibid. 33.

85.

Diogenes went to Olympia, and seeing certain young gentlemen from Rhodes splendidly clad, he said, "Stupid!" Soon after, seeing some Lace-

demonians in shabby and dirty attire, he exclaimed,
“ Stupid again ! ” AELIAN, *Var. Hist.* ix. 34.

86.

Anaxarchus used to laugh at Alexander the Great for calling himself a god. One day he was ill, and the physician ordered him a pudding. “ All hopes of our god,” said Anaxarchus, “ lie in this pudding ! ” *Ibid.* 37.

87.

Plato, observing that the people of Agrigentum had costly houses and gave costly banquets, remarked that they built as if they were to live for ever, and dined as if they would be dead for ever.

Ibid. xii. 29.

88.

Apelles the painter, seeing a picture by another which had been many years in hand, exclaimed, “ A great work ! A great artist ! It would be *very* famous—if there were but beauty in it ! ”

Ibid. 41.

89.

Hippomachus, a teacher of the flute, struck a pupil with his stick. “ You fool,” said he, “ you must have played a false note, or this audience would never have praised you.” *Ibid.* xiv. 8.

90.

The Athenians elected Demades for their general, to the rejection of Phocion. Demades, full of conceit, asks Phocion to lend him "that dirty old coat he wears in service." "You'll never want anything dirty, while you are what you are," was the reply. AELIAN, *Var. Hist.* xiv. 10.

91.

The poet Agathon made great use of antithetical sentences. To some one who proposed to omit them, he replied, "You little know that you are taking Agathon from Agathon." *Ibid.* 13.

92.

Pauson the painter was commissioned to paint a horse in the act of rolling, but he painted it at full trot. On the objection being made, Pauson replied, "Turn the picture upside down, and any horse rolling will be a horse trotting." *Ibid.* 15.

93.

The people of Chios were engaged in a political quarrel. The victorious party proposed to eject all their opponents, but a sagacious citizen said,

“Leave some of them at least, for in the course of time, if we have no enemies to fight, we shall begin to fight with ourselves.”

ÆLIAN, *Var. Hist.* xiv. 25.

94.

Antagoras the poet was violently abusing Arcesilaus of the Academy, in the public square. The latter walked about quietly, conversing with his friends, taking care to go where the crowd was thickest, that more might be disgusted at the fellow's insolence. *Ibid.* 26.

95.

The Persian king sent Antalcidas a chaplet of roses dipped in a costly perfume. “I am much obliged to you for your kindness,” was the reply, “but you have quite spoilt the smell of the roses.”

Ibid. 39.

96.

Ptolemy (Philadelphus) was very fond of playing at dice. One day, while so engaged, a minister came and read out the names of certain persons condemned, in order to obtain his signature. Berenice, his wife, would not allow the list to be read through. “The fall of a man,” said she,

“is something very different from the fall of the dice, and is too serious to be discussed at play.”

ÆLIAN, *Var. Hist.* xiv. 43.

97.

A *bon-vivant* of Sybaris came to Sparta, and was invited to the frugal public meal. “I used,” said he, “greatly to admire the courage of the Spartans, but now I do not think they surpass others in that respect. The greatest coward would prefer death to such a life as this!” ATHEN. xii. p. 518. E.

98.

The people of Cardia were invaded by the Thracian Bisaltæ, and conquered by an ingenious device of their general Onaris. He had become aware that the Cardians taught their horses to dance to music at banquets, standing on their hind legs and making movements with their fore feet. He therefore hired a flute-player from Cardia, who taught the whole regiment of Bisaltæ the proper tunes. So, when the fight was just commencing, the pipers struck up the air, and all the Cardian horses rose on their hind legs and began to dance !

Ibid. p. 520. F.

99.

Cotys, King of Thrace, pretended that he was married to the goddess Athena, and prepared a fine chamber for her. When tipsy, he sent one of his guards to see if the goddess was awaiting him there. On replying, "No," he shot him dead. This occurred a second time ; a third messenger, more sagacious, brought word that the goddess had been expecting his majesty for a long time.

ATHEN. xii. p. 531. F.

100.

Some one told Diogenes that he had no sense. "I *have* sense," he replied, "but perhaps my sense is different from yours."

STOBÆUS, *Flor.* iii. 62.

101.

The same Diogenes, on being sold as a slave at Corinth, was asked by the auctioneer what he could do. "Rule men," he replied. "Do you suppose," asked the other, "that people want to buy *masters*?"

Ibid. 63.

102.

Crates compared stupid men to a drill. "Unless

you use a strap and apply some force," he said, "they will not do the work required of them."

STOBÆUS, *Flor.* iv. 52.

103.

Demades compared the Athenians to a clarionet. "Take out their tongues," said he, "and they are nothing." *Ibid.* 69.

104.

A schoolmaster was reading badly, when Theocritus asked him why he did not teach geometry. "Because," he replied, "I don't understand it." "Then why do you teach *reading*?" was the rejoinder. *Ibid.* 70.

105.

Socrates, seeing a wealthy but ill-taught young man, exclaimed, "Look at that golden slave!" *Ibid.* 85.

106.

Stilpo was asked, "What is colder than a statue?" "A man of no feeling," said he. *Ibid.* 89.

107.

Socrates used to say, that as it is the attribute of God to want nothing, so to want as little as possible comes the nearest to God. *Ibid.* v. 35.

108.

Epaminondas, knowing that some ambassadors had come to bribe him, gave them a very bad breakfast, and said on parting, "Go and tell your master the sort of breakfast that satisfies me, and he will understand that *I* am not the man to become a traitor."

STOBÆUS, *Flor.* v. 48.

109.

Diogenes used to say, that many persons make beasts of themselves in order to destroy their lives, and yet desire to be embalmed in order to preserve their dead bodies.

Ibid. vi. 3.

110.

Alexander threatened to hang Anaxarchus the philosopher. "I care not," said he, "whether I rot above the earth or below it."

Ibid. vii. 30.

111.

Diogenes the cynic, observing a person pretending to be in love with a rich old woman, said, "He has not got his eye on her, but his tooth."

Ibid. ix. 61.

112.

Philoxenus was sent to the stone-quarries by Dionysius for contempt of his verses. Being re-

called, he was invited again to hear them. After listening patiently for a time, he got up to go. "Whither now?" asked Dionysius. "*To the quarries,*" says he. STOBÆUS, *Flor.* xiii. 16.

113.

Diogenes, when blamed by an inhabitant of Attica for praising the Lacedemonians, was asked why he did not rather take up his abode there. "A physician," he replied, "studies other people's health, but does not reside among the healthy."

Ibid 25.

114.

Bion, when some one at a dinner put on his plate the whole upper side of a fish as soon as it was laid on the table, turned it and took the other half, at the same time quoting a verse from the *Bacchæ* of Euripides,

"And Ino did the same to th' other side."

ATHEN. v. p. 186. D.

115.

Eucrates, dining at a house which seemed insecure and likely to fall, remarked, "Here one

ought to dine in the attitude of the Caryatides, holding up one's left hand as a prop."

ATHEN. vi. p. 241. D.

116.

A parasite, having come uninvited to a marriage-feast, was told to retire, as there was no room for a supernumerary. "Count again," said he, "beginning this time with me." *Ibid.* p. 245. A.

117.

King Ptolemy, at a dinner, had a way of leaving nothing on dishes that were handed round. Seeing this, a guest asked, "Am I tipsy, sir, or is it a fancy that these things are *going round*?"

Ibid. p. 245. F.

118.

A host had placed on his tables loaves of brown bread. "These are not loaves," says one, "but ghosts of loaves." "Don't put too many of those," exclaims another, "or the room will be darkened."

Ibid. p. 246. A.

119.

King Lysimachus, who was somewhat stingy, once put a wooden scorpion into the dress of a

parasite, for the purpose of frightening him. "I will frighten *you*, sir," he said; "give me—two hundred pounds!" ATHEN. vi. p. 246. E.

120.

Philip once gave a parasite a horse that had been badly wounded. The man sold him, and on being asked some time afterwards by Philip, "Where's your horse?" he replied, "He is *sold* of his wound." *Ibid.* p. 248. E.

121.

Alexander the Great was bitten by the flies, and was trying to drive them away, when a court-flatterer remarked, "These flies, sir, will be far superior to the rest, having had a taste of your blood!" *Ibid.* p. 249. E.

122.

Cheirisophus, a flatterer in the court of Dionysius, saw his patron laughing heartily with his friends, though he himself was too far off to hear what was being said. "Why do you laugh?" asked Dionysius. "I trust *you*," he replied, "for the joke being a good one!" *Ibid.*

123.

A flatterer, seeing Alexander looking very un-

comfortable after some physic he had taken, asked, "What must we poor mortals do, when you gods suffer such twinges?" "*Gods*, indeed!" exclaimed the king, "say rather, those under the anger of the gods." ATHEN. vi. p. 251. C.

124.

Democritus, seeing officers taking a thief to prison, cried out to him, "My poor man! why did you not steal much instead of only a little? *Then* it would have been for you to take others to prison." STOBÆUS, *Flor.* xiii. 30.

125.

A thief excused himself to Demosthenes by saying, "I did not know it was yours." "But you did know," said the other, "that it was not yours." *Ibid.* 32.

126.

Dionysius the tyrant, to put a slight upon Plato, gave him the lowest seat at his table. "I dare say," he observed, "when Plato goes back to Athens he will have plenty to say against *us*." "Sir," says Plato, "I hope I may never be so at

a loss for subjects of conversation, as to have to talk about you." STOBÆUS, *Flor.* xiii. 36.

127.

Crates, seeing a wealthy young man attended by a crowd of flatterers, exclaimed, "Poor youth, I pity your want of friends!" *Ibid.* xiv. 20.

128.

Diogenes asked a spendthrift to give him five pounds. "Why so much," he inquires, "when you ask others for sixpence only?" "Because," was the reply, "I hope to get something out of them again, which is more than I can hope from you." *Ibid.* xv. 9.

129.

Democrates in his old age being out of breath in ascending to the Acropolis, observed, "'Tis the same with all the citizens—plenty of puffing, but very little of strength." *Ibid.* xx. 43.

130.

Socrates used to say, that if any crier made proclamation in the theatre, "Stand up, cobblers!" "Stand up, weavers!" &c., only those

named would do so ; but if "Stand up, men of sense !" were the order, not one would remain sitting. The most damaging mistake in life, he added, is this, that the majority are fools, and yet believe themselves to be wise.

STOBÆUS, *Flor.* xxiii. 8.

131.

Lampis the shipowner was asked, how he acquired his great fortune. "My *great* fortune, easily," he replied ; "my small one, by dint of exertion."

Ibid. xxix. 87.

132.

Æschylus, witnessing a boxing-match at the Isthmian games, when the people cried out at a hit, exclaimed, "See what practice does ! The man who has made the hit is silent, while the spectators shout."

Ibid. 89.

133.

Cephisodorus once remarked, that no man ever squandered a fortune made by himself ; it was that inherited from another that was wasted.

Ibid. 98.

134.

Simonides used to say, "He never once re-

gretted having held his tongue, but very often he had felt sorry for having spoken."

STOBÆUS, *Flor.* xxxiii. 12.

135.

Zeno said to a youth who was more disposed to talk than to listen, "Young man, nature gave us one tongue but two ears, that we may hear just twice as much as we speak." *Ibid.* xxxvi. 19.

136.

Bion the sophist, seeing an envious man looking very downcast, remarked, "Either some great harm has happened to him, or some great luck to his neighbour." *Ibid.* xxxvii. 50.

137.

A man of Seriphus, being taunted by an Athenian with the obscurity of his birthplace, retorted, "If my country is a discredit to me, you are a discredit to your country." *Ibid.* xxxix. 29.

138.

Solon, on being asked how wrong-doing can be avoided in a State, replied, "If those who are not wronged feel the same indignation at it as those who are." *Ibid.* xliii. 77.

139.

Socrates used to say, the best form of government was that in which the people obey the rulers, and the rulers obey the laws.

STOBÆUS, *Flor.* xliii. 89.

140.

Antisthenes the philosopher declared the common hangman was more god-fearing than a tyrant, for if the one puts to death malefactors, the other kills the innocent.

Ibid. xlix. 47.

141.

The same, hearing one say, "This war will be death to the poor," observed, "Rather, it will be the creating of many poor."

Ibid. li. 11.

142.

Aratus of Sicyon, hearing a rash youth praised for his bravery in war, said, "It is one thing to prize courage, another thing to disprize life."

Ibid. liv. 15.

143.

Agesilaus was asked why the Laconians wore their hair long. He replied, "Because of all personal ornaments this costs the least."

Ibid. lxv. 10.

144.

Aristippus was being blamed by his wife for disliking his own son, "who," she said, "is part of yourself." Spitting on the ground, he said, "*That* too is part of myself, but it is of no use to me!"

STOBÆUS, *Flor.* lxxvi. 14.

145.

An astrologer was displaying a complex map of the stars in the public square, and pointing out, "These are wandering stars." "It is not the stars that are wandering," said Diogenes, "but your audience."

Ibid. lxxx. 6.

146.

Anacreon, having received from Polycrates a large sum of money, lay awake two nights thinking of it. After this he returned it, saying, "It did not pay for the anxiety."

Ibid. xc. 25.

147.

Gorgias, when asked by what course of life he had attained so great an age, replied, "By never eating or doing anything merely for pleasure."

Ibid. c. 21.

148.

Diogenes, noticing a person who had cut off his

beard, said to him, "I suppose you intend to reproach Nature for making you a man and not a woman."

ATHEN. xiii. p. 565. C.

149.

An under-sized flask of wine was sent as a present to a lady, with the intimation that it was sixteen years old. "And very small for its age," she said.

Ibid. p. 584. B.

150.

Gorgo, the little daughter of King Cleomenes, seeing Aristagoras having his shoes put on by a servant, exclaimed, "Father, here is a gentleman who has got no hands."

PLUTARCH, *Apoph. Lac.*

151.

A Spartan, on going to war, complained to his mother that his sword was rather too short. "Then get one step nearer," she said.

Ibid.

152.

Parysatis, the mother of Cyrus (the younger), advised one who was about to speak freely to the king, to use words wrapped in fine linen.

Ibid. Reg. et Imp. Ap., Parysat.

153.

Memnon, engaged in a war with Alexander on behalf of Darius, said to one of his mercenaries, who was violently abusing Alexander: "I pay you to fight Alexander, not to revile him." And he gave him a smart blow with his lance.

PLUTARCH, *ibid. Memnon.*

154.

Cotys, king of Thrace, was conscious of having a hasty temper, and punishing his servants too severely. One day a present was brought to him of some very costly and delicate porcelain. He made the giver a handsome present, and immediately smashed the set, "lest," he said, "I should punish too harshly in my anger some one who breaks these."

Ibid. Cotys.

155.

Ateas, having taken captive a celebrated flute-player, asked him for a tune. When all the courtiers applauded the performance, he remarked, "My horse can *neigh* better."

Ibid. Ateas.

156.

Dionysius the elder was blamed for keeping at court a man of bad character and much disliked by

the citizens. His excuse was, "It is my policy to have some one more hated than myself."

PLUTARCH, *ibid.* *Dionys. Sen.*

157.

Philip, King of Macedon, thanked the Athenian demagogues for their abuse, and said that his morals were much improved by it, for his constant endeavour was both by his words and his deeds to prove them liars.

Ibid. Phil. 7.

158.

Philip cancelled the appointment of judge in the case of a friend of Antipater's who used to dye his beard. "A man who cannot be trusted in his hair," he said, "cannot be trusted in business."

Ibid. 23.

159.

Alexander the Great sent a large sum of money as a present to Xenocrates the philosopher. He returned for answer, that he did not want it. "What," asked Alexander, "has he not even a friend? All the wealth I got from Darius has not sufficed for *my* friends."

Ibid. Alex. 30.

160.

Pyrrhus, King of Epirus, ordered some young

men who had been abusing him over their wine to be brought into his presence. “*Did* you say that?” he asked the first of them. “Yes, sir,” was the reply, “and we should have said still more, if we had had more wine.”

PLUTARCH, *Pyrrh.* 6.

161.

Alcibiades, going to a school, asked for Homer’s Iliad. “We don’t keep Homer here,” said the schoolmaster. Alcibiades knocked him down, and went on.

Ibid. Alc. 3.

162.

When the Athenians were making a public subscription for a certain sacrifice, Phocion, being repeatedly called upon, presented a creditor, and said, “I should be ashamed at paying you, and not repaying this gentleman.”

Ibid. Phoc. 5.

163.

Peisistratus, who was thinking of marrying again, was dissuaded by his sons, who asked if he was dissatisfied with *them*. “Certainly not,” my dear fellows,” he replied; “I wish to have more like you.”

Ibid. Peis. 5.

164.

We often hear a father who has lost a son exclaiming in great grief, "My dearest son ! thou art gone, thou art snatched away in youth, leaving me in my old age desolate, no more wilt thou enjoy the blessings of life," and so on. But if the departed could speak, he would rather say, "Weep not for me ; is it so hard a fate not to have lived, like you, to a feeble, helpless, doting old age ? Is not the never being thirsty better than drinking, and the never feeling cold better than having ever so many clothes ?" Why don't you say, "My dearest son ! thou wilt never be hungry nor thirsty again ; thou art gone, snatched away from diseases, wars, oppression ; no more, alack ! wilt thou be tortured by love, nor become a nuisance to others in old age ?" *That* is a more genuine lamentation than yours. LUCIAN, *De Luctu*, iii. p. 928.

165.

Lycurgus encouraged the Spartans to wear their hair long. "It improves people if they are handsome," he said, "and it makes them more frightful if they are ugly."

PLUTARCH, *Reg. et Imp. Ap., Lyc.* I.

166.

The same legislator once said to a person who was recommending democracy, "Try it in your own households."

PLUTARCH, *Reg. et Imp. Ap., Lyc.* 2.

167.

King Agesilaus, having received a favourable response from the oracle of Jupiter at Olympia, was advised further to consult that of Apollo at Delphi. Whereupon he went to Delphi and inquired whether the son is of the same opinion as his father?

Ibid. Ages. 7.

168.

Cato the elder in denouncing the unreasonable extravagance of the age, said that it was hard to speak to Belly which had not Ears to hear.

Ibid. Cat. Sen. 1.

169.

The same philosopher said he had rather see a blush on a young man than a pale face. *Ibid.* 6.

170.

The same, on observing that statues were being

set up in honour of many, remarked, "I would rather people would ask, why is there *not* a statue to Cato, than why there *is*."

PLUTARCH, *Reg. et Imp. Ap., Cat. Sen.* 10.

171.

The same observed of a spendthrift who had sold an estate on the coast, "He is stronger than the sea, for he has eaten up what it can only nibble at."

Ibid. 21.

172.

The younger Scipio, being sent by the senate on a tour of inspection of the cities, came to Alexandria attended by Panaetius. When the king of that city could hardly keep pace with them through laziness and affectation, Scipio observed to his friend, "Our presence here has done one good service to the citizens; it has enabled them to see their king *walking*."

Ibid. Scip. Min. 13.

173.

A soldier, carrying a stake for fencing the camp, complained of its weight. "Yes," said Scipio, "for you put more trust in a wooden beam than in a sword."

Ibid. 19.

174.

Augustus Cæsar, being unable to check the disturbance and clamour of a party of young aristocrats, addressed them thus : “ Young men, hear an old man, who, when he was young, was listened to by his seniors.”

PLUTARCH, *Reg. et Imp. Ap., August. 12.*

175.

Agasicles, King of Sparta, was asked why, as he was so fond of hearing discourses, he did not receive Philophanes the philosopher at his court ? “ I prefer,” he replied, “ to be the pupil of those of whom I am also the son.”

PLUT. *Ap. Lac., Agas. 1.*

176.

Agesilaus was sharply bitten by an insect in the very midst of a solemn sacrifice. He took no notice at the time, but afterwards killed it in the sight of all. “ You deserve it,” he said, “ for having malicious designs even against an altar.”

Ibid. Ages. 8.

177.

The same, on seeing in Asia a house roofed with square beams, asked if they grew in that

shape in that country. On the owner replying "No," he inquired: "Suppose they *had* been square; would you have made them round?"

PLUTARCH, *Ap. Lac., Ages.* 27.

178.

The same, when some one was extolling the happiness of the Persian king, then quite a youth, observed, "Not even Priam had experienced misfortune at *his* age."

Ibid. 37.

179.

The same, on some one showing him the strength and security of the rampart round his town, asked if he did not think it a fine place. "Very," he said,— "for women to live in."

Ibid. 55.

180.

The same, being invited to hear some one exactly imitate the voice of a nightingale, replied, "I have heard the bird itself many times."

Ibid. 58.

181.

Diogenes, being present at a splendid entertainment given by an uneducated man, made symptoms as though he wished to spit. After looking round the room, he suddenly spat on his host! "I see

nothing in the house," said he, "so neglected as yourself, and men always spit in some place where they find the least care is bestowed."

GALEN, *Προτρ. λόγ.* i. p. 18.

182.

One Stratonicus, a harper, seeing the people of Caunus in Rhodes looking very bilious, remarked that this was what Homer meant, when he compared man to the leaves in autumn. On their remonstrating against his calling their city unhealthy, he said that could not be an unhealthy place where even dead men can walk about.

STRABO, xiv. 2.

183.

The inhabitants of Cyme, in Æolis, had raised a sum of money by mortgaging one of their public piazzas. But, as the loan was not repaid, the mortgagees took possession of the property, good-naturedly allowing people to shelter there when it rained. As this was announced by a crier calling out "Come under shelter!" a story arose that the people were so stupid that they did not know when to seek shelter unless they were told.

Ibid. xiii. 3.

184.

It is said of the inhabitants of Iasus off Caria, that when a certain harper was performing, the people who were listening heard the bell for the opening of the fish-market, and rushed off, with the exception of one man who was a little deaf. The harper coming up addressed him thus : " My good sir, I am much flattered by your staying to hear me when all the rest ran off at the sound of the bell." " What ! " said he, " has the fish-bell rung ? Then I'm off too. Good-bye ! " STRABO, xiv. 2.

185.

Alexander, having inspected a portrait of himself painted by Apelles, at Ephesus, did not praise it according to its real merit. But his horse having been brought in, and neighing at the horse in the picture as if to a real one, Apelles exclaimed, " Sir, your horse appears to be a much better judge of painting than you."

ÆLIAN, *Var. Hist.* ii. 3.

186.

Hippomachus, a noted gymnast, when an athlete who was being trained by him had performed

some feat with the applause of the whole assembly, struck him with his staff. "You did it clumsily," he said, "and not as you ought, for *these* people would never have praised you for anything really artistic."

ÆLIAN, *Var. Hist.* ii. 6.

187.

Certain persons from Clazomenæ came to Sparta, and smeared with soot the seats on which the magistrates sat in discharging their public duties. On discovering what had been done, and by whom, they expressed no indignation, but merely ordered a public proclamation to be made, "Let it be lawful for the people of Clazomenæ to make blackguards of themselves." *Ibid.* 15.

188.

Philip, being invited to dine with a friend, brought with him several others whom he met on the road. Seeing his host disturbed lest there should be not enough for all, he sent a message to them "to leave room for a nice mince-pie." They, expecting its arrival, ate moderately, and so the viands provided proved enough for all.

PLUTARCH, *Reg. et Imp. Ap.*, *Phil.* 20.

189.

Demetrius the cynic, seeing an illiterate man at Corinth reading in public a very beautiful book,—no other than the *Bacchae* of Euripides, where a messenger describes the death of Pentheus and the deed of his mother Agave,—snatched it from him and tore it up, saying, “It is better for Pentheus to be pulled to pieces by me once, than by you many times !”

LUCIAN, *Adv. Indoct.* ii. p. 114.

190.

On some one telling Agis, King of Sparta, that Philip would make it impossible for the Spartans to set foot in Greece, he replied, “We are content to walk on our own land.”

PLUTARCH, *Ap. Lac., Agid.* 14.

191.

An ambassador having come to Sparta from Perinthus, spoke at great length. “What answer shall I return to the Perinthians?” he asked. “Say,” replied the king, “that you talked a great deal, and that I did not utter a word.”

Ibid. 15.

192.

Some one asked Alexandridas why the Spartans give up their lands to be cultivated by serfs, and do not till them with their own hands. "Because," he replied, "it was by minding themselves, and not their fields, that they acquired them."

PLUTARCH, *Ap. Lac.*, *Alex.* 3.

193.

When Demades the orator had remarked that the swords of the Spartans were so short that they could be swallowed by conjurors, Agis, the younger king of that name, replied, "We find them quite long enough to reach the enemy."

Ibid. *Agid. Jun.* 1.

194.

Cleomenes, when asked what was the duty of a good king, replied, "To do good to your friends, but harm to your enemies." On which the philosopher Aristo observed, "Would it not be still better to make your enemies friends, and so to do good to them also?"

Ibid. *Arist.* 1.

195.

Some one was praising Charilas for being lenient

to all alike. Archidamidas thereupon asked, "Is it any particular merit to be lenient to scoundrels?"

PLUTARCH, *Ap. Lac.*, *Arch.* 1.

196.

Some one was complaining of Hecatæus the sophist for having nothing to say at meal-times. Archidamidas observed, "A man who knows how to speak, also knows when to speak." *Ibid.* 2.

197.

Euboïdas, hearing some persons loud in the praise of the wife of another, said to them, "No one should presume to speak about that which he can have no right to know." *Ibid.* *Eub.* 1.

198.

Thearidas, while whetting a sword, was asked if it was sharp. "As sharp as slander," he replied. *Ibid.* *Thear.*

199.

Cleomenes, having sworn to give the Argives seven days' truce, attacked them in their sleep on the third night, and killed many. On being up-

braided for his perfidy, "It was a truce for seven days," he replied.

PLUTARCH, *Ibid. Cleomen. Anaxandr. fil.*, 2.

200.

Cleomenes, when some envoys from Samos were urging him at great length to make war against the tyrant Polycrates, rejoined: "The first part of your address I cannot remember, the middle of it I cannot, for that reason, understand, and the whole I cannot approve." *Ibid.* 7.

201.

Some one was praising the most valiant fighters, when a Laconian interrupted with, "Say, *at Troy.*" *Ap. Lac. Divers.* 4.

202.

Another Laconian, seeing some one selling nuts that no one could crack, at twice their real value, asked, "Are *pebbles* then so scarce?" *Ibid.* 12.

203.

A Laconian was finding fault with the people of Metapontum for being cowards. "Yet we have annexed a good deal of territory," said one of them.

“Then you are not only cowards,” he replied,
 “but rogues too.” *Ap. Lac. Divers.* 15.

204.

A Laconian, having been made a prisoner of war, was being sold as a slave. “Who’ll buy a Laconian?” asked the auctioneer. “Hush!” exclaimed the prisoner. “Say, *a captive*.”

Ibid. 19.

205.

When a certain bath-keeper was pouring a great quantity of water for Alcibiades, a Laconian who stood by observed, “He seems to think him a very dirty fellow.”

Ibid. 49.

206.

A family at Catana derived their name of *Pious* from a signal act of filial affection; for when an eruption of Mount Etna had occurred, they cared nothing for their gold and silver, but at once took up and carried, one his aged father, another his mother. Being unable to advance with sufficient speed, they were overtaken by the hot lava, but refusing even then to resign their burden, they were saved by the stream suddenly dividing and leaving them in the middle unhurt.

PAUSANIAS, x. 28, p. 867.

207.

A Laconian observing some one making a collection "for the gods," said that he had no respect for gods who were beggars more than himself.

PLUT. *Ap. Lac.* 54.

208.

Hipponicus, wishing to dedicate a statue to the honour of his country, was advised to apply to the sculptor Polyclitus. "No," said he; "when people see it, they will admire only the work of the artist, not the liberality of the giver."

ÆLIAN, *Var. Hist.* xiv. 16.

209.

Philip, the son of Amyntas, once asked the younger Dionysius how it was that he had not retained the great power inherited from his father? "Because," he replied, "he left me everything *but his luck.*"

Ibid. xii. 60.

210.

Demonax was accused of impiety for never sacrificing to the goddess Athena, and for not having been initiated in the Eleusinian mysteries. His defence was as follows: "For the first charge, I

never conceived that the goddess could possibly want any sacrifices of mine ; and for the second, the mysteries are either good, or they are bad. Now, if they are bad, I should feel it my duty to warn others not to join them ; and if they are good, I should never be able to keep the secret, but should tell them to all as a benefactor to my fellow-creatures.” LUCIAN, *Demon. Vit.* ii. p. 380.

211.

Epaminondas, finding that one of his subalterns had received a large bribe from a prisoner of war, said to him, “Give me back that shield ; go and buy a shop and live there ! Now that you have turned gentleman, you won’t care to share our danger.” PLUTARCH, *Reg. et Imp. Ap.*, *Eph.* 21.

212.

One Thrasyllus had a strange mania for imagining all the ships that returned to or left the Piræus were *his* ; and he used to keep lists of them, and express the greatest delight at their safe return ! On being cured at last of his malady, he declared that his greatest pleasure in life had been the safety of ships with which he had nothing whatever to do. AELIAN, *Var. Hist.* iv. 25.

213.

Hippocleides, the son of Tisandrus, was a suitor for the hand of Agariste, the daughter of Cleisthenes, tyrant of Sicyon, and had found especial favour with her father for his good birth and manly accomplishments. On the day when the favoured lover was to be chosen, a grand public banquet was given to the suitors from various countries, and to all the citizens. In the contests of skill which followed, Hippocleides seemed to be gaining the day, when at an unlucky moment he called on the flute-player to strike up a tune, ordered a table to be brought, and after dancing upon it, ended by a "fling" with his legs in the air while he stood on his head! This undignified attitude so displeased Cleisthenes, that he exclaimed to him, "You have danced yourself out of your marriage." To which he immediately rejoined, "Hippocleides does not care for *that*." And the saying passed into a proverb.

HEROD. vi. 129.

214.

One Boëthus had found great favour with Antony for a poem he had written on the victory at Philippi, and had been appointed by him general

manager and treasurer of the public games at Tarsus. He was detected, however, in pilfering the oil and other articles under his control, and being accused of it before Antony, he made this defence : “As Homer sung the deeds of Achilles, Agamemnon, and Ulysses, so I have sung of yours.” To which the prosecutor retorted, “But Homer *never stole oil* either from Agamemnon or from Achilles.”

STRABO, xv. p. 674.

215.

A Spartan went to a cook's shop to have a bit of fish dressed. “I shall want some cheese and some oil,” said the man. “Do you suppose,” asked the other, “if I had had any cheese, I should have wanted fish also?” PLUT. *Ap. Lac. Divers.* 44.

216.

Hiero, tyrant of Sicily, said that people who tell a secret do a wrong even to those who listen to it ; for we naturally feel as much dislike for those who have been told what we did not wish them to know as for those who tell it.

PLUT. *Reg. et Imp. Ap., Hieron.* 2.

217.

Dionysius the elder, though he punished malefactors severely, was rather lenient to "garotters." "They stop people," he said, "from going about the town of Syracuse drunk after dinner."

PLUTARCH, *Dion. Sen.* 7.

218.

The same, having heard that two young men had been abusing both himself and his government, invited them both to dinner. One of them drank a quantity of wine, and talked a good deal of nonsense. The other drank very sparingly and cautiously. Dionysius forgave the first as a fool; the latter he put to death as a dangerous malignant.

Ibid. 10.

219.

Socrates' idea of God's providence over men was very different from that of most men. *They* think His knowledge is only partial; *he* believed God knew all things, what was being said, and done, and planned in secret; that He was present everywhere, and made known His will to men in all human affairs. XENOPHON, *Mem.* i. 2, 19.

220.

Socrates, hearing some one say he had no appetite, said : "Take my doctor's advice as the best remedy. *Stop eating*, and you will find living more pleasant, as well as much healthier and cheaper."

XENOPHON, *Mem.* iii. 13, 2.

221.

When some one was punishing his attendant with severity, Socrates asked him why he was so enraged with the fellow. "Because," said he, "he is the greediest, laziest, idlest, most money-loving of rascals!" "Have you ever *seriously* considered," asked Socrates, "whether you or the servant deserve more blows?" *Ibid.* § 4.

222.

Another person once told Socrates he was quite exhausted with his long walk. "Did you carry anything?" asked Socrates. "Only my cloak," said he. "Were you alone, or with a servant?" "I had a servant with me." "Did *he* carry anything?" "To be sure, a large bundle with sundry traps." "And how did *he* come off?" asked Socrates. "Better than I did, I think," was the reply. "And

suppose you had had to carry his load—what then?” “I really *couldn't* have done it.” “And does it seem to you creditable to a trained man to bear so much less toil than his own servant?”

XENOPHON, *Mem.* iii. 13, § 6.

223.

Socrates, observing a glutton at table eating several kinds of delicacies at once with a single piece of bread, told him that he was doing a great injustice to the cook's art, by mixing together in his mouth various ingredients which that artist would never have put into the same pot!

Ibid. iii. 14, 5.

224.

Dionysius the elder, on certain gifts which he had presented to the envoys from Corinth being declined by them because the law did not permit ambassadors to receive presents from a potentate, remarked to them: “You are wrong in annulling the only good act which an absolute ruler can do, and in showing by your conduct that to be kindly treated by such an one is a thing to be feared.”

PLUTARCH, *Reg. et Imp. Ap.*,
Dion. Sen. 12.

225.

Agathocles, who had become King of Sicily, was the son of a potter. One day, when he was besieging a town, a soldier from the rampart called out to him in mockery, "How will you pay your men, Mr. Potter?" "I'll do that," said he, "if I get possession of this town." Having taken it by storm, he sold the inhabitants as slaves, adding, "If you abuse me again, I shall speak to your masters about you."

PLUTARCH, *Ibid. Agath. 2.*

226.

The same potentate, when the people of Ithaca brought a charge against some of his sailors for touching at the island and carrying off certain sheep, replied: "Your king Ulysses came to Sicily, and not only stole the sheep, but put out the eyes of the shepherd." *Ibid. 3.*

227.

Philip of Macedon being advised by his friends to banish one of his slanderers, replied: "If I do, he will go about and abuse me where there are more to listen to him." *Ibid. Phil. 5.*

228.

A lady of rank, who was good-looking, but short in stature, and of a bad figure, was praised by a poet for being “comely and tall,” and “straight as a poplar-tree.” She, pleased at the compliment, kept time with her hand to the strain; and this went on repeatedly, till some one stooped and whispered in the poet’s ear: “Do stop, or you’ll make the lady *stand up*.”

LUCIAN, *Pro. Imag.* ii. p. 486.

229.

Eudamidas of Corinth had two devoted friends, Aretæus and Charixenus. When he died, he left the following will:—“I bequeath to Aretæus my dear old mother, to keep and maintain, and to Charixenus my dear daughter, to get her married with as large a dower as he can possibly give her. And if either of these should die, then the survivor shall take the charge of both.” When the will was read, people thought it a joke, and said they hoped the two friends liked their legacy! It so happened that Charixenus died only five days afterwards. Aretæus nobly discharged both obligations; the mother is still living at his expense,

and the daughter was married on the same day as his own child, half his small fortune being given to each. LUCIAN, *Toxaris*, ii. p. 531.

230.

A wealthy and very handsome man was seen riding in a chariot, with a wife sitting by him, hideously ugly, and with only one eye. When the reason of such a union was asked, "Disinterested friendship," was the reply. The lady's father, having lost all his fortune, was bewailing to his friend the impossibility of getting a daughter married who was so plain that hardly any poor man would take her even with a fortune. "My dear friend," replied the other, "don't let *that* disturb you! *I'll* marry the girl myself, off hand!" And they *were* married, and very fond of her he is to this day. *Ibid.* p. 534.

231.

Chabrias used to say, "A camp of deer when led by a lion is more to be feared than one of lions led by a deer." PLUT. *Reg. et Imp. Ap.*, *Chab.* 3.

232.

Agis, the Spartan king, said his countrymen never asked the number of the enemy, but only where they were. *Ibid. Ap. Lac.*, *Agis.* 3.

233.

Lysander, being accused of employing craft in a manner unworthy of his ancestor Hercules, replied :
 “ If the lion’s skin is not long enough, we must stitch on to it a fox’s skin.”

PLUT., *Reg. et Imp. Ap.*, *Lys.* 2.

234.

Agesilaus, being asked whether he thought justice or bravery the greater virtue, answered :
 “ There would be no need of bravery if we all of us were just.”

Ibid. *Ages.* 3.

235.

The same, begging the life of a friend from a king of Caria, wrote thus : “ If he is innocent, acquit him ; if he is guilty, acquit him to please me ; but *acquit* him, anyhow.”

Ibid. 8.

236.

After the defeat of the Spartans at Leuctra, there was a general panic in the city, since the law held every citizen to be disfranchised who had shown cowardice. Agesilaus being appointed by the State Legislator with full powers to annul the penalty, made the following proclamation :—“ *From to-morrow the laws are to be in force.*”

Ibid. 10.

237.

Eudæmonides, hearing a philosopher argue that *your wise man is the only good general*, observed : “ Very fine talk ; but the speaker has never had trumpets ringing in his ears.”

PLUT. *Ap. Lac.*, *Eudam.* 2.

238.

Antiochus, who led the second expedition against the Parthians, having been separated from his friends and attendants in hunting, arrived at a small homestead, and was invited by the rustics to share their evening meal *incognito*. He introduced the subject of the king. “ A good sort of fellow,” they said, “ but he gives up too many of his important duties to good-for-nothing friends, while he indulges his fondness for the chase.” The king said nothing at the time, but when his body-guards arrived in the morning, bringing the royal insignia, he made this remark in the presence of all : “ Yesterday for the first time since I have had *you* for my friends, I was told the truth about myself.”

Ibid. Reg. et Imp. Ap., *Antioch.* 1.

239.

When Alcibiades was about to be tried by his

countrymen, some one asked him if he had not full confidence in them. "I would not trust my own mother," he replied; "She *might*, by mistake, throw in a black ballot instead of a white one."

Ibid. Alcib. 6.

240.

A descendant of Harmodius was taunting Iphicrates with his low birth. "The difference between us is this," he replied, "my family begins with me, and yours ends with you." *Ibid. Iphic. 5.*

241.

Chabrias used to say, "That the best generals were those who knew most about the enemy."

Ibid. Chabr. 1.

242.

When a number of prisoners of war were being sold as slaves by Philip, who at the moment was sitting with his dress somewhat in disorder, one of them cried out, "Spare me, sir, as a family friend!" When Philip asked the grounds of his claim, he obtained permission to whisper in his ear, "Your attitude, sir, is not quite becoming a

king." "Let him go at once," exclaimed Philip; "I had no idea the man was so truly my friend."

PLUT. *Reg. et Imp. Ap., Phil.* 19.

243.

On one occasion, when Philip was asleep in the daytime, and the Greeks who wanted to see him expressed their disappointment, Parmenio told them not to be surprised, for Philip had been wide awake while *they* were all asleep.

Ibid. 28.

244.

Word was brought to Alexander on the eve of the decisive battle at Arbela, that his soldiers were talking about a secret design to keep all the spoils to themselves, and reserve none for the king. "I am glad of it," said he; "it shows they mean to conquer and not to run away."

Ibid. Alex. 12.

245.

When an Indian chief had surrendered himself and a strong fortress to Alexander, the king remarked: "He is wise in trusting to a brave man rather than to a secure post."

Ibid. 26.

246.

Pyrrhus, King of Epirus, after defeating the Romans twice with the loss of many of his friends and generals, exclaimed, "If we gain one more such victory over the Romans, we are lost."

PLUTARCH, *ibid. Pyrrh. Ep.* 3.

247.

When Eurybiades raised his staff to strike Themistocles, he replied : "Strike me, but hear me."

Ibid. Them. 5.

248.

Epaminondas was reckoning with the cook the cost of some days' entertainment of his colleagues, and objected to no other expense but that of oil. When they expressed their surprise, he said : "It is not the cost, but the regret that so much oil has been taken by you *inside*, which would have been better rubbed on in the gymnasium."

Ibid. Epam. 5.

249.

The same general—when an engagement with the Lacedemonians was imminent, and various oracles were brought up, some predicting victory, others defeat to the Thebans—ordered them to be

laid in two parcels, one on his right, the other on his left. Then rising, he said, "Now gentlemen, if you intend to obey orders and boldly to face the enemy, here are your oracles on this side; but if you intend to shirk the danger, you had better take the others." PLUTARCH, *ibid. Epam.* 8.

250.

On the day after the victory at Leuctra, Epaminondas was seen in public shabbily dressed and unkempt in his person, which was by no means his custom. "Anything the matter?" asked his friends. "No," said he; "I am only doing penance for the excess of joy I felt yesterday."

Ibid. II.

251.

Paullus Æmilius, during the war against Perseus, once found his little daughter Tertia in tears. "What's the matter now?" he inquired. "Perseus is dead," she said, meaning a lapdog so named. "I take it as you have said," he replied; "may the words bring us luck!" *Ibid. Paul. Æm.* 2.

252.

The people of Antioch were in the habit of criti-

cising the personal appearance and demeanour of the actors in the theatre. When a short man came on to act the part of Hector, the audience called out, "*Where's Hector? You are only the boy Astyanax!*" When a very tall one was to play the part of Capaneus in scaling the wall of Thebes, they exclaimed, "*Step in! never mind the ladder!*"

LUCIAN, *De Saltat.* ii. p. 309.

253.

Another actor was playing the *Mad Ajax*, and got so excited with his part that he tore the clothes of one, hit Ulysses over the head with a flute, and then jumped from the stage and sat down in the senators' seats between two men of consular rank, who barely escaped being beaten with his whip, like the rams in that play. But afterwards he was so ashamed of this extravagance, that when the members of his company wanted him to play Ajax again, he replied: "It is enough to have been mad once."

Ibid. p. 314.

254.

Demonax, hearing a scientific lecture "On the Antipodes," asked the lecturer to follow him to the water-side, and pointing to their shadows as they

stood on the brink, "Are *these*," he asked, "your Antipodes?" LUCIAN, *Demon. Vit.* ii. p. 384.

255.

The same, when a certain sorcerer boasted of potent charms by which he could make people give him just what he liked, said: "Follow me. I have one simple charm that will do as much as any of yours." Going into a baker's shop he produced a penny: "*Give me a loaf*," he said. *Ibid.*

256.

Herod the Great was in great grief for the untimely death of Pollux, and was proposing many funeral honours, when Demonax came to him saying, "I have a message to give from Pollux." Herod, believing that he too shared in the general grief, asked him, what those commands were. "He is complaining of you," said Demonax, "*for not going to him at once.*" *Ibid.* p. 385.

257.

The same told a parent who was much distressed at the loss of his son, and had shut himself in a dark room, that he was a spirit-rapper, and would

make his son appear, if only he could give him the names of three persons who had never yet had to mourn. On his being unable, after much consideration, to do this, Demonax sternly said : " And do you think, foolish man, that you alone have intolerable woe, when you see yourself that none are exempt ? " LUCIAN, *Demon. Vit.* ii. p. 385.

258.

The same used to ridicule the pedantry of those who affected archaic words. To one of these he once said : " I asked you, my friend, a question in the language of the day, and you answer it as Agamemnon would have done." *Ibid.*

259.

A friend having said to Demonax, " Let us go to the shrine of Æsculapius and offer a prayer for my son's recovery," he replied, " You must think the god is very deaf, if he can't hear us praying where we now stand." *Ibid.* p. 386.

260.

The same noticing two illiterate men, who called themselves " philosophers," disputing on some question, and one of them putting absurd questions and

the other giving equally absurd answers, observed to his friends : “ One of these fellows is milking a goat, and the other is holding a sieve under it.”

LUCIAN, *Demon. Vit.* ii. p. 386.

261.

Agathocles was boasting that he was the first, and, in fact, the only logician. “ But,” said Demonax, “ if you are *the first*, you are not the *only* one, and if you are *the only one*, you cannot be the *first*.”

Ibid.

262.

When Cethegus, a Consular, was about to go into Asia on an embassy to his father, he did and said many very absurd things. Some one who saw this, called him “ a great ape.” “ He is not even a *great ape*,” said Demonax.

Ibid.

263.

When the philosopher Apollonius, with a troop of pupils, was leaving town for the purpose of giving instruction to the king, Demonax exclaimed, “ Here come Apollonius and his Argonauts !”

Ibid. p. 387.

264.

The same, when he was about to make a voyage in the stormy season, and a friend had said, "Are you not afraid of your bark being upset, and yourself becoming food for fishes?" replied, "It would be ungracious in me to object to that, when I myself have eaten so many fishes."

LUCIAN, *Demon. Vit.* ii. p. 387.

265.

A bad speaker was advised to practise before an audience. "I always spout by myself," he replied. "Then no wonder," says Demonax, "you speak so badly, with such a fool to hear you."

Ibid. p. 388.

266.

The same, seeing a person undertake the office of Secr to the State at a fixed salary, said to him : "I don't quite see on what principle you are paid. For, if you can alter anything that is fated, you ask too little, whatever is the amount ; but if everything must happen as Providence has determined it, what is the use of your art ?" *Ibid.*

267.

The same, on seeing a sleek and well-preserved

old Roman fencing against a dummy, said to him :
“ You fight well—with a wooden antagonist.”

LUCIAN, *Demon. Vit.* ii. p. 388.

268.

Some one, thinking to puzzle Demonax, asked him, “ If I burn a thousand pounds’ weight of fuel, how many pounds of it go into smoke ? ” “ Weigh the ashes,” he replied, “ and all the residue must be smoke ! ”

Ibid. 389.

269.

One Polybius, a stupid sort of man, saying to Demonax in rather bad Greek, “ The King has done me the honour to make me a Roman,” he replied, “ I wish he had made you *a Greek*.”

Ibid.

270.

The same, seeing a rich man very proud of his broad woollen mantle dyed with purple, stooped and whispered in his ear : “ Before you wore it, this was worn by a sheep ! ”

Ibid.

271.

The same, when some one asked him what he thought about the state of the dead, said : “ Wait a little, and *I’ll send you a report*.”

Ibid.

272.

One Admetus, a bad poet, having told Demonax that he had written an epitaph in a single verse to be inscribed on his own tomb, the latter replied : "It is so pretty, I wish it were written there already ! " LUCIAN, *Demon. Vit.* ii. p. 389.

273.

The same, seeing a Lacedemonian flogging his own slave, exclaimed : " *Do* leave off showing that you deserve the very same yourself."

Ibid. p. 390.

274.

The same, observing that some athletes, contrary to the rules, were fighting unfairly in a scuffling-match, and even using their teeth, said : " That is why your modern athletes are so often called lions."

Ibid. p. 391.

275.

Demonax having paid a visit to Olympia, was received with all honour by the people of Elis, and a bronze statue to him was voted at the public expense. " Don't, gentlemen," said he. " You will seem to be reproaching your forefathers for *not* having set up a statue to Socrates or to Diogenes."

Ibid. p. 393.

276.

The same was once heard to say to a lawyer, "Probably all laws are really useless, for good men do not want laws at all, and bad men are made no better by them."

LUCIAN, *Demon. Vit.* ii. p. 394.

277.

The same, being asked a little before his death, if he had any commands about his funeral, replied : "Don't trouble yourselves ; the smell will bury me." When the objection was raised, "It would be a shame that the body of so old and so great a man should become food for dogs and vultures," he rejoined : "All right, so long as I am of use to some creatures when I am dead." *Ibid.* p. 396.

278.

Agesilaus the Great, observing that a malefactor bore the torture with great firmness, exclaimed, "What a *very* great rogue must he be, whose courage and constancy are bestowed on crime alone !" PLUTARCH, *Ap. Lac.*, *Ages.* 2.

279.

The same, having ordered certain prisoners of war to be sold stripped, and separate from their

clothes, found that there were many more purchasers of the garments, since the white skins of the prisoners made them look effeminate and unserviceable. "These," said he, "are the possessions you fight *for*, and these are the men you fight *with*." PLUTARCH, *Ap. Lac.*, *Ages.* 13.

280.

The same, being compelled to make a retreat in a hurry, was implored by a sick friend with many tears not to leave him. "It is hard," he said, as he returned for him, "at once to have wisdom and pity."

Ibid. 17.

281.

The same had a favourite saying, "A general should show his superiority over the private, not by having greater comforts in the field, but by displaying greater courage and endurance."

Ibid. 19.

282.

The same, when asked by some one what was the chief benefit which the laws of Lycurgus had conferred upon Sparta, replied: "Contempt of pleasure."

Ibid. 20.

283.

When some one remarked how simply both king and citizens were clothed and fed at Sparta, Agesilaus said, "Ah! my friend, it is from this that we reap our Freedom."

PLUTARCH, *Ap. Lac.*, *Ages.* 21.

284.

When Agesilaus was passing through Thasos with his army, the islanders sent him supplies of flour, with poultry, cakes, and other delicacies. The flour he accepted, the rest he declined as of "no use to them." On being blamed for this, and pressed to accept them, he said, "Divide them, then, among the slaves; men who are disciplined in courage need them not. What is a bait to a slave cannot be fit for a freeman." *Ibid.* 25.

285.

The same, when a lame man going on service asked leave to have a horse, said to him, "We want men who will stand, not those who can get quickly away."

Ibid. 34.

286.

When thirty thousand Persian gold coins bear-

ing the device of an archer had been sent from Asia by the Great King to Athens and Thebes to be distributed in bribes, Agesilaus on his departure from that country said : "Thirty thousand bowmen are going out by the king's order to make war with the Spartans."

PLUTARCH, *Ap. Lac.*, *Ages.* 40.

287.

Agesilaus, intending to march through Macedonia, sent to ask the king of that country whether he intended to receive him as a friend or an enemy. "I will consider," he replied. "Then," said the Spartan, "do you think about it, and we meanwhile will commence our march." The king very soon sent a message : "Come as a friend."

Ibid. 43.

288.

Some one begged Agesilaus to write to his friends in Asia, that justice might be done to him. "*My* friends," said the king, "do justice even if I do *not* write to them."

Ibid. 54.

289.

Agesilaus used to take little notice of things

which others admired, and he liked to show his indifference. One day a celebrated actor called Callippidas came forward and addressed the king, and then intruded himself somewhat pertly upon his attendants, expecting some recognition. At last he said, "Don't you know me, sir? Have you not heard who I am?" The king gave him a look, and said : "Are you Callippidas, the man that *does the shams?*"

PLUTARCH, *Ap. Lac.*, *Ages.* 57.

290.

The people of Asia being wont to call the Sultan "The Great King," Agesilaus said : "In what respect is he *greater* than I, unless he has more justice and more self-control?" *Ibid.* 63.

291.

The same, when some one asked what things boys ought to learn, replied, "What will be useful to them when they are men." *Ibid.* 67.

292.

The same, when sitting as judge in a suit, in which the prosecutor spoke well but the counsel

for the defence badly, with the frequent remark, "*It is the duty of a king to support the law,*" addressed the latter thus :—"If any one were to make a hole in your house-wall, or try to rob you of your mantle, would you invoke the aid of the architect or the weaver?"

PLUTARCH, *Ap. Lac.*, Ages. 68.

293.

The same, when a letter had been brought to him from the Persian king after the peace of Callias, proposing terms of friendship, declined to receive it. "Tell him," said he, "he need not send any letters to me individually. If he is a friend to Greece, I will be a staunch friend to him; but if I find him playing double, he is not to rely on my friendship, however many letters I may receive from him." *Ibid.* 69.

294.

Caius Fabricius, in a conference with Pyrrhus about the release of prisoners, refused a large sum of money that was offered. Next day, Pyrrhus ordered the largest elephant to be brought up behind him without his being aware of it till it trumpeted in his ear and suddenly showed itself.

Turning round with a smile, Fabricius said :
“ Neither your bribe yesterday nor your big beast to-day has any power to move me from my duty.”

PLUTARCH, *Reg. et Imp. Ap.*, *C. Fabr.* 2.

295.

The same, when Pyrrhus invited him to share his sovereignty as second to himself, replied :
“ That would be against your own interest, for if the Epirots come to know us both, they will prefer me for their king.”

Ibid. 3.

296.

When the elder Scipio was asked in Sicily what he had to trust to in sending a force to attack Carthage, he pointed out three hundred men performing drill under arms, and a lofty tower by the sea. “ Not one of these,” said he, “ were I to order him, would hesitate to ascend that tower and throw himself headlong from it.”

Ibid. Scip. Maj. 4.

297.

When King Antiochus had come into Greece with a great display of military power variously armed, Titus Quintus removed the fears of the

Achæans by the following anecdote :—"I once," said he, "was dining with a friend, and expressed my surprise at such a variety of meat. But my host explained that though the dressing and the seasoning differed, it was *all pork*. In the same way," he added, "you may be assured that, however much their arms may be different, these men are *all Syrians*." PLUTARCH, *Ibid. Tit. Quint.* 4.

298.

Agesilaus, finding the allies complained of the frequent expeditions in support of a mere handful of Spartans, ordered all the allied forces to sit in ranks mixed together, but the Spartans in a separate place. Then an order was given, "Potters, stand up! Brass-workers, carpenters, house-builders, stand up in succession!" When all the trades had been so called out, nearly all the allies were on their feet, but not a single Lacedæmonian (trade of any kind being strictly forbidden). Then Agesilaus said with a smile: "You see, gentlemen, how many more *soldiers* we send out than you." *Ibid. Apoph. Lac., Ages.* 72.

299.

The same, in one of his frequent contests with

the Thebans, had been wounded by a javelin. It is said that Antalcidas taunted him thus: "It serves you right: *you* taught these Thebans to fight when they had neither the wish nor the knowledge." PLUTARCH, *Ap. Lac.*, *Ages.* 71.

300.

Agis, the son of Archidamus, on surveying the walls of Corinth, and noticing their height and strength, asked, "Who are the women who live in this place?" *Ibid.* 6.

301.

The same, when an envoy from Abdera had made a long address, and asked, "What shall I report to the citizens?" replied, "That I listened in silence as long as ever you chose to talk."

Ibid. 9.

302.

The same, when some one was praising the fairness of the people of Elis in the Olympian contests, remarked, "They do nothing very wonderful in acting justly for *one day only in five years.*" *Ibid.* 10.

303.

The same, when he was told that "Some people

in the other house envy you," said, "Then besides their own misfortunes, they will have the good luck of me and my friends to annoy them."

PLUTARCH, *Ap. Lac.*, *Ages.* 11.

304.

Arigeus, on seeing at Selinus in Sicily an inscription to certain persons who had died in "extinguishing a tyranny," exclaimed that it served them right, for if the tyranny was on fire it ought to have been allowed to burn itself out !"

Ibid. Arig. 2.

305.

When a patriotic Athenian was reading a eulogy on some of his countrymen who had been killed by the Lacedemonians, Aristo asked him : "What country did those belong to who killed them?"

Ibid. Arist. 3.

306.

Archidamus, the son of Zeuxidamus, was implored by the allies in the Peloponnesian war to put some limit to the taxation. But he replied, "War does not feed by measure." *Ibid. Arch.* 7.

307.

Herondas, being present when an Athenian

court condemned a man for following no profession, said "he should like to see the person who had been cast in such a very gentlemanly suit."

PLUTARCH, *Ibid. Herond.*

308.

Leonidas being told that from the number of the Persian arrows the sun could not be seen, remarked, "Then we shall fight in the shade."

Ibid. Leon. 6.

309.

The same, when Xerxes had sent a letter, demanding the surrender of his arms, replied, "Come and take them."

Ibid. 11.

310.

The same sent an order to his soldiers "to breakfast with the prospect of dining in the other world."

Ibid. 13.

311.

Paullus Æmilius, finding there was much talking and bragging among his soldiers, issued this order to them: "Keep quiet, sharpen your swords, and leave the rest to me."

Ibid. Reg. et Imp. Apoph., Paul. Æm. 3.

312.

Cato the elder said he had little hope of a city in which a fish sold for a larger sum than an ox.

PLUTARCH, *Ibid. Cat. Maj.* 2.

313.

A certain piper, seeing fishes darting about in the sea, played them a tune, thinking that perhaps they would come out and dance on land! Being disappointed in this, he took a net and drew out a large number of them, and while he watched them leaping about, he exclaimed: "Stop dancing to me now, as you would not come out to dance when I piped to you." HEROD. i. 141.

314.

Nitocris, queen of Babylon, had a tomb erected for herself over a gateway in a thoroughfare of the city, with this inscription: "If any king of Babylon after me should be short of money, he may open this tomb and take as much as he wants, but only if he really is in need of it." Darius, thinking it was a pity not to make use of wealth which he was thus invited to take, opened the tomb and found no money, but the body with

these words written : " If you had not been greedy of gold and fond of base gain, you would not have thought of ransacking the graves of the departed."

HEROD, i. 187.

315.

Two Spartan boys were fighting, and one gave the other a mortal blow with a knife. When he was dying, his companions engaged to avenge him. " Don't," he said, " it would not be just ; for I should have done it to him, if only I had been quick enough and had had courage enough."

PLUT. *Ap. Lac. Divers.* 31.

316.

When Lampis of Ægina was congratulated for his wealth as a shipowner, a Spartan observed, " I don't think much of a prosperity which hangs on ropes."

Ibid. 45.

317.

When some one taunted a Spartan for telling a falsehood, he replied, " Well, we are a free people. Others get *flogged* if they don't speak the truth."

Ibid. 46.

318.

Amasis, king of Egypt, in his youth was fond

of good cheer, and not very scrupulous how he obtained it. When charged with stealing, his custom was to appeal to the nearest oracle ; and sometimes he was condemned by the god, sometimes acquitted. When he came to the throne, he took no notice of, and sent no presents to, the shrines where he had been acquitted, but showed the greatest respect for those who had called him a thief, declaring they were the only true and infallible gods !

HEROD. ii. 174.

319.

Some one was attempting to make a corpse stand erect, but failing in all his attempts, he remarked, " Something seems wanting inside it."

PLUT. *Ap. Lac. Div.* 47.

320.

An old man wishing to be a spectator of the games at Olympia, was at a loss for a seat, and as he went round looking for one he was jeered by the populace. At last, when he came where the Lacedemonians were sitting, all the young and most of the full-grown men got up to offer him their place. The assembled Greeks applauded the act, whereupon he exclaimed with a sigh :

“Alas ! *all* the Greeks *know* what is right, but only the Lacedemonians practise it.”

PLUT. *Ap. Lac. Div.* 52.

321.

A beggar asked alms of a Spartan. “If I give to you,” he replied, “you will only become more of a beggar than you are. The first man who gave you sixpence is the author of this bad trade of yours : it was he who taught you to do nothing.”

Ibid. 53.

322.

A person with sore eyes was going into military service. His friends asked him what he expected to do in that condition? “Not to see the enemy’s sword,” he replied.

Ibid. 59.

323.

A Spartan being asked some question, said, “No.” “That’s a lie,” was the blunt rejoinder. “Then,” said he, “why did you ask, if you know already?”

Ibid. 63.

324.

Certain envoys came on business of importance to Lygdamis, tyrant of Lydia. After being put off many times, at last they were told that he was ill,

and could not see them. "Assure him," said they, "that we have come, not to wrestle, but to talk with him." PLUT. *Ap. Lac. Div.* 64.

325.

A Spartan was dining at a table on which sea-urchins were served. He took one, and not knowing how to manage it, put it into his mouth and crunched it shell and all ! After making wry faces over it, he exclaimed : "Not very nice eating ! I am not going to turn coward and give you up now ; but I shall not take *you* any more."

ATHEN. iii. p. 91.

326.

Some Thracian dinner-parties indulge in a peculiar amusement, *playing at hanging*. They let down a noose at a certain height, and place directly under it a stone which easily turns round when any one steps on it. Lots are then drawn, and the winner has to mount the stone and put his head in the noose, holding in his hand a curved knife. Then some one passes and jogs the stone, and the unhappy adventurer is left hanging. Unless he instantly cuts the noose, he is a dead

man. When such an event happens, the others laugh, and think it great fun.

ATHEN. iv. p. 155.

327.

Cambyzes, having taken prisoner the Egyptian king, Psammenitus, adopted the following expedient to try his disposition. He dressed the king's daughter as a slave, and made her pass in a procession with other young ladies of rank in the same attire, before the eyes of their parents. All of these, except the king himself, bewailed the sad fate of their daughters ; but he merely held down his head, and said nothing. Then his son was led past him with a rope round his neck, in company with many other youths, to be executed ; but the same silence was observed by him, though the other Egyptians bewailed the young men's fate. Shortly after this, it happened that an old friend and companion, reduced to poverty and in the garb of a beggar, came up to the king, who broke out into tears and lamentations at the sad sight. "How is this," inquired Cambyzes, "that you show more grief for a friend in distress than for a son going to execution?" "Son of Cyrus,"

replied he, "my own woes were too great for tears. These were more suited to the case of a friend who has fallen in his old age into poverty after great prosperity." Cambyses was so pleased with the unselfish reply, that he gave immediate orders to spare the life of the youth ; but he had just been executed. HEROD. iii. 14.

328.

The same Cambyses sent envoys to the Æthiopians, bringing presents of great value, purple robes, gold chains and collars, perfumery, and palm-wine. The Æthiopian king took one of the garments and examined it. "What's this," he asked, "and how was it made?" "With precious dye," they replied. "Dye, you call it? I say that both it and you are *shams*! What about this neck-chain? Why, I have much stronger chains than *that*! Then this sweet stuff?"—"A precious compound, your majesty." "*Sham* again," he exclaimed. "But I like your wine. What does your king, now, *eat*, and how many years does a Persian live?" "He eats bread, made of different kinds of corn ; and the longest life is about eighty years." "No wonder," said he, "they are so short-lived, if they feed on *dung*! They couldn't

live as long as *that* without this good liquor, in which, I admit, you Persians beat us hollow ! ”

HEROD. iii. 22.

329.

The same Cambyses was baiting a lion's whelp with a young dog, his queen being present and looking on. The dog getting the worst of it, its brother suddenly broke its chain, and rushed to its assistance ; and the two together soon worried the lion. Cambyses was delighted, but the queen shed tears. “What now ? ” he asked. “Ah, sir ! ” she replied, “when my poor brother Smerdis was put to death by you, *he* had no brother to help him ! ” Cambyses, who was half a madman, put her to death for saying this. *Ibid.* 32.

330.

The same story is differently told by the Egyptians. They say that, being seated at table with his wife, he was asked whether a lettuce, which she held in her hand, and had stripped of its outer leaves, looked better with the leaves pulled off or left on. “I prefer it with the leaves on,” he replied. “But you,” said she, “imitated the lettuce stripped, when you left bare the house of your

father Cyrus." In his rage he kicked her, which caused her death through a miscarriage.

HEROD. iii. 32.

331.

The same once asked a confidential friend called Praxaspes what the Persians thought of him and said of him? "Sir," he replied, "they praise you highly in everything, except that you are rather too fond of wine." "Oh!" said he, "they say *that* now, do they? Why, they used to say that I was a better man than my father!" Croesus, who was present, remarked, by way of soothing him, "I think, sir, that you are not like your father in one respect; you have not yet such a son to leave behind you as Cyrus had in you." Upon this the king turned to Praxaspes, and said, "Now you shall see whether the Persians are right or wrong in saying I have lost my senses. If I hit your son, standing there, in the heart with this arrow, then the Persians will be proved to be wrong; but if I miss, they may call me a fool." He drew his bow, and the boy fell. "Cut him open," said the king. "See! the arrow is in his heart! Now, Praxaspes," he added with a laugh, "you see it is not I, but the Persians who are out of their senses.

Did you ever see such a good shot ? ” Praxaspes, seeing the man was mad, and being afraid for his own life, replied : “ Sir, I don’t think Apollo himself could have hit the mark as well ! ”

HEROD. iii. 34, 35.

332.

Darius once asked some Greeks what they would take to *eat* their own fathers when they died ? Nothing, they said, would induce them to do so ! Thereupon he asked certain Indians, who follow this custom, and whose answer was made known to the same Greeks by an interpreter, what they would take to *burn* their fathers when they died ? They, shocked at such a proposal, exclaimed, “ Say it not ! ” Thus custom is everything, and Pindar was right in calling it the universal ruler.

Ibid. 38.

333.

The Spartans were so fond of short “ Laconic ” speeches, that when certain Samians, wishing to be very concise, came in a time of need, and holding up an empty sack, said in assembly, “ Bag wants flour,” they replied, “ Why waste a word ? You might have *held up* the bag, and said, “ *Wants*

flour!” However, they gave them the aid asked for.

HEROD. iii. 46.

334.

Darius, having put his ankle out of joint, suffered great pain from unskilful treatment till he was cured by one Democedes of Crotona, who was then in slavery. In gratitude, Darius presented him with two pairs of gold chains. “What!” said he, “am I to have double bondage for making you well?”

Ibid. 130.

335.

Mæandrius, governor of Samos, having escaped with his treasure to Sparta, adopted the following device to win the confidence of Cleomenes the king. He had gold and silver goblets set in array, and told the servants to let themselves be seen polishing them. Then, engaging in conversation with Cleomenes, he would beg him to walk in. When the king expressed his admiration of the goblets, Mæandrius said, “Pray take for yourself as many of them as you please.” Not liking to accept them himself, and fearing he might get into trouble if he made a present of them to any of the citizens, Cleomenes went to the ephors and said to them : “I think this stranger from Samos had better

leave the city, lest he make either myself or some other of the burghers dishonest."

HEROD. iii. 148.

336.

Etearchus was king of the city Axus in Crete. Having married a second time, he was persuaded by the step-mother to persecute and wrongly accuse his daughter by a former wife, by name *Prudence*. Accordingly, he binds by a solemn oath one Themiso, a merchant of Thera, to carry out any request he might make ; and his promise being obtained, he said to him, "Sink Miss Prudence in the sea !" Themiso, resolved to keep his oath to the letter, took her out in a boat, tied a rope round her waist, and ducked her in the sea. But he pulled her up again, and they went off together to Thera !

HEROD. iv. 154.

337.

The Trausi, a people of Thrace, have a peculiar custom in the event of births and deaths. When a child is born, the relations sit round it and bewail the many miseries it has been born to endure ; but when anyone dies, they bury him with mirth and delight, because he is released from so many ills, and is now quite happy.

Ibid. v. 4.

Aristagoras, desiring a private conference with King Cleomenes on a matter of great importance, requested the young princess, who was about eight years of age, to withdraw. "Let her stay," said Cleomenes, "you need not stop on her account." Then Aristagoras began to offer the king large sums of money to induce him to join in invading the capital of the Persian empire. As the offer rose from ten to fifty talents, the child exclaimed, "Father, if you don't get up and go, this stranger will bribe you." Pleased at the child's remark, the king at once went into another room, and Aristagoras gave up all hope of winning Sparta to the cause.

HEROD. v. 51.

338.

It was a saying of Cato the Elder, "Those magistrates who can prevent crime, and do not, in effect encourage it."

PLUT. *Reg. et Imp. Apoph.*, *Cat. Maj.* 5.

339.

The same used to say that old age had evils enough of its own, without adding that of the shame resulting from vice.

Ibid. 15.

340.

The same declared that a man in a rage differed from a madman only in the duration of the malady.

PLUT. *Reg. et Imp. Apoph.*, *Cat. Maj.* 16.

341.

The same told the young men, in praising moral influence, and to encourage them to fight bravely, that "as Reason had more weight than the Sword, so an adversary was put to flight by the voice more than by the hand."

Ibid. 23.

342.

The younger Scipio, on being appointed Censor, degraded a young man from the equestrian rank, because at a grand dinner given by him during the war with Carthage, he had made a representation of the city in pastry, and put it on the table for the guests to pull to pieces. On asking the reason of the sentence, the youth received from Scipio this reply: "It is because you looted Carthage before I have done so."

Ibid. Scip. Min. 11.

343.

The same, when a young man showed him a shield that was very handsomely decorated, said to

him : " Yes, 'tis a very pretty shield ; but a Roman should carry his hopes in his right hand rather than in his left." PLUT. *Ibid. Scip. Min.* 18.

344.

When the rioters in the party of Caius Gracchus called out " Kill the tyrant !" Scipio said : " No wonder that the enemies of their country would fain kill me first, for as Rome cannot fall while Scipio stands, so Scipio cannot live if Rome falls."

Ibid. 23.

345.

Cæcilius Metellus, being advised to attack a strong position, which he was assured could be taken with the loss of only ten men, replied, " I will, if you will be one of the ten."

Ibid. Cæc. Met. 1.

346.

The same, when a young officer inquired what were his plans, replied, " If I thought this waist-coat of mine knew my secrets, I would take it off and burn it."

Ibid. 2.

347.

The same, though at variance with Scipio in his lifetime, was afflicted at his death, and desired his sons to take part in his funeral. " And thank the

gods," he added, "that other nations had not a Scipio."

PLUTARCH, *Ibid. Cæc. Met.* 3.

348.

Caius Marius, when encamped near a host of Teutons, in a place without water, pointed out a stream close to the enemy's rampart, and said : "You will have to get your drink there, and to purchase it with blood." "Then," said the men, "lead us to the spot while our blood is still liquid, and not yet congealed by thirst."

Ibid. Marius, 4.

349.

The same, having presented a thousand men of Camarina with the citizenship in reward of their valour in the war against the Cimbri, said to those who objected to the act as illegal, that "he could not hear the laws through the din of arms."

Ibid. 5.

350.

In the same war, Lutatius Catulus, finding it impossible to rally his men, who were flying before the advance of the barbarians, rushed to the front, that he might seem to the enemy to be leading troops who were really in headlong flight.

Ibid. Lut. Cat.

351.

When Lucullus, after his services in the East, had given himself up to luxury and indulgence, and was blaming Pompey the Great for being too aspiring for his age, the latter remarked, "It is more unsuited to old age to be luxurious, than to youth to be a commander."

PLUT. *Ibid. Cn. Pomp.* 10.

352.

Pompey, being indisposed, was ordered by his physician to have a fieldfare for his dinner. As these birds were out of season, some one said, "Lucullus keeps fieldfares all the year round; ask *him*." "What?" said the patient, "shall it be said that Pompey would not have been alive if Lucullus had not been a glutton? Never mind the doctor; I'll take something that is easily to be had."

Ibid. 11.

353.

Cleomenes, king of Sparta, went to the island of Ægina to arrest certain parties who had been guilty of betraying Greece to the Persians. In this attempt he was opposed by a man called Crius (*Ram*), who declared he should not carry off as

prisoner any Æginetan. On leaving the island accordingly, the king asked him his name, and on learning it, exclaimed, "Then, Mr. Ram, put brass on your horns, for there is mischief in store for you."

HEROD. vi. 50.

354.

Crœsus, having received important services from Alcmaeon, the son of Megacles, sent for him to Sardis, and by way of reward, gave him leave to take "as much gold as he could carry off on his person in one visit to the treasury." Alcmaeon accordingly put on a loose jacket with very wide pockets, and a pair of the very largest boots he could find. Then he set to work at a heap of gold-dust, and first he stuffed his boots and then crammed his pockets with gold; next, he powdered his hair all over with it, and lastly, he filled his mouth as full as it could be. When Crœsus saw him coming out of the treasury looking like anything rather than a human being, he laughed, and made him a present of as much more.

HEROD. vi. 125.

355.

Cicero used to say that some orators take to

bawling for the same reason that makes lame people take to horses—from infirmity.

PLUT. *Reg. et Imp. Ap.*, *Cic.* 3.

356.

The same, when one Nepos told him he had caused the death of more by his testimony than he had ever saved by his advocacy, replied, “That is because my credit exceeds my eloquence.”

Ibid. 5.

357.

When one Nonius told Pompey, after the defeat at Pharsalus, to take heart, for that there were still seven eagles with them, Cicero observed, “That would be good advice, if we were but fighting with jackdaws.”

Ibid. 19.

358.

Slander is a most serious evil ; it implies two who do a wrong, and one who is doubly wronged. The slanderer does a wrong in accusing one who is not present, and the listener also does a wrong in believing the charge without any full knowledge. Again, the person slandered, not being present when the accusation is brought against him, is

wronged first in being maligned by one, and next in being believed by the other to be bad.

HEROD. vii. 10.

359.

A rich snob came to Athens, and made himself conspicuous by the number of his attendants, his fine clothes, and his jewellery, which he imagined would excite the envy of the beholders. Unwilling to impose any restraint on him in a free State, they resolved to banter him, and so make him ashamed of his conceit. So whenever in the baths or the wrestling-schools he elbowed them with his crowd of servants, some one would remark,—not speaking to him, but *at* him,—“I am afraid of getting killed in bathing, though there is peace in the bath-room; I don’t see why we want a regiment of soldiers here.” Another, remarking on his richly-dyed clothes, would say, “Spring flowers are coming now.”—“Whence came this peacock?”—“Perhaps these are his mamma’s dresses.” The like jokes were made at his gold ring, and the cut of his hair, and the extravagance of his daily life; so that he left Athens a wiser man by having such lessons read to him in public.

LUCIAN, *Nigrin.* i. p. 52.

360.

Megabyzus, being at Byzantium, was told that the people of Calchedon on the opposite coast had settled there seventeen years before. "Then," said he, "they must have been blind at the time,"—the site of Byzantium being so much more beautiful.

HEROD. iv. 144.

361.

Xerxes, in his progress through upper Greece, was so expensively entertained that private individuals were ruined by it, and even States could hardly bear the cost of the daily dinners. Megacreon, a citizen of Abdera, wittily advised the people to make a public supplication in their temples, that the gods might avert in future at least half of the threatened expense ; and to render thanks for past mercies, that the king required only one meal a day,—“for,” says he, “if we had to give him a breakfast as well, we must either leave the city, or stay and be ruined.” *Ibid.* vii. 120.

362.

Xerxes, on being shown the narrow rocky ravine through which the Peneus discharges itself into the sea from the plain of Thessaly, remarked

that "the Thessalians had shown themselves wise in submitting to him in time, since he now saw that they occupied a country so easy to capture." For he had only to dam up the river, and the whole plain would be under water.

HEROD. vii. 130.

363.

When Darius had sent messengers to Athens and Sparta, demanding "earth and water" in token of submission, the Spartans flung them into the pit into which malefactors were thrown, and the Athenians thrust them into a water-tank, telling them to take earth and water from thence to the king.

Ibid. 133.

364.

Xerxes, when he was at Abydos, saw ships laden with corn sailing from the Pontus down the Hellespont to Ægina and the Peloponnese. His advisers, regarding them as enemies' ships, wished to capture them, and waited for the signal. But Xerxes asked, "What is their destination?" "To carry corn to your enemies," was the reply. "And are not *we*," he asked, "sailing there too? What wrong are these men doing us in taking corn there *for our use*?"

Ibid. 147.

365.

Artemisia, queen of Halicarnassus, who commanded a fleet on the side of Xerxes at Salamis, was hotly pursued by an Attic trireme. To escape capture, she made a sudden dash at a friendly galley, and sank it ; and the pursuer, supposing she must be fighting for the Greeks, allowed her to escape. When Xerxes saw the bold exploit, he exclaimed, "My men have proved themselves women, and my women men." HEROD. viii. 88.

366.

Perdiccas, a refugee from Argos, lived as a serf, feeding sheep for a king in Upper Macedon. A prodigy having occurred, which seemed to the king to portend his future greatness, Perdiccas was ordered to leave his service. This he consented to do on receipt of his pay. "Pay !" said the king ; "Take that gold coin in the sky ; it is about what you deserve." So saying, he pointed to the sun which was shining into the room through a hole in the roof. "That will do," said the youth, who immediately drew a circle with his knife on the floor to represent the sun's outline, and bathing himself thrice in the sunlight, he departed. But

the omen of possession was fulfilled in his becoming afterwards king of Macedonia. HEROD. viii. 137.

367.

Xerxes, when he fled from Greece, left Mardonius all his costly dinner-service of plate. Pausanias, aware of this, ordered the cooks, after the death of Mardonius at Plataea, to prepare a dinner precisely as they would have done for Mardonius. When this was ready, and the divans and gold and silver tables had been duly set out, he told his own servants to prepare a Spartan dinner. Laughing heartily at the contrast, he called his generals and said, "Gentlemen, I wished to point out to you the folly of this Persian general, who with all this grandeur came to rob *you* of your miserable meal." *Ibid.* ix. 82.

368.

Stratonicus the harp-player was invited to enter a house with open doors. At first he was delighted at the hospitality shown him, as being a stranger to the place, and he complimented the host on his liberality in placing everything in the house at the disposal of his guests. But seeing one

after another enter, and the house open to all who chose to lodge there, he said at last to his servant :
“Let us go, boy : we have caught the wrong bird.
I’m afraid this is not a private house, but *an inn*.”

ÆLIAN, *Var. Hist.* xiv. 14.

369.

One Zoilus, of Amphipolis, a pupil of Polycrates, was an ill-conditioned and cynical fellow, who took pleasure in always abusing people. Being asked by a well-educated man, *why* he spoke evil of every one, he replied, “Because I cannot *do* them evil, much as I should like it.”

Ibid. xi. 10.

370.

Alcibiades took pride in sending many handsome presents to his friend Socrates. Xanthippe was delighted with them, and begged him to take them. “No !” said he ; “let us show him *our* pride in contrast to his, by not accepting them.”

Ibid. 29.

371.

On one occasion Alcibiades sent Socrates a large and beautifully made cake. Xanthippe, who was rather jealous of the giver, took it out of the

basket and stamped upon it. Socrates only smiled, and said, "Now, my dear, *you* will not get a slice of it any more than I."

ÆLIAN, *Var. Hist.* xi. 12.

372.

Anaxarchus, being on an expedition with Alexander in very cold weather, and foreseeing that the camp would be pitched in a spot where there was no fire-wood, threw away his camp-furniture and loaded the bearers with faggots. On arriving at the end of the march, Alexander, in order to warm himself, made a bonfire of his sofas. Being told that Anaxarchus had a good fire going, he went there, and anointed himself in the warm tent. When informed of the precaution that had been taken, he was greatly pleased, and gave Anaxarchus, in return for the use of his fire, double the value of the things he had thrown away, besides other garments and furniture. *Ibid.* ix. 30.

373.

Socrates, observing that Antisthenes always made a torn part of his mantle very conspicuous, said, "Do stop displaying those fine clothes of yours to us."

Ibid. 35.

374.

A gluttonous man stopped at a shop where some fish was being cooked, and for a time regaled himself with the savoury smell. At last, feeling hungry, and unable to resist the desire, he told his servant to go in and buy it. But the price asked, he was informed, was high. "Then," he said, "the taste will be all the sweeter."

ÆLIAN, *Var. Hist.* x. 9.

375.

Eurydamas of Cyrene won the prize in a boxing-match. When his teeth had been knocked out by his antagonist, he swallowed them to conceal from him the injury he had received. *Ibid.* x. 19.

376.

A celebrated courtesan once said to Socrates, "I have more influence than you; I can draw away all your followers if I please, but you can win over none of mine." "Perhaps so," said the philosopher; "you lead them all down hill, whereas I make them climb the steep ascent to the temple of Virtue, a road which is familiar to few."

Ibid. xiii. 31.

377.

Polyclitus the sculptor made two statues of the same subject—one to please the multitude, the other according to the strict rules of art. In the former, he would make any alteration that was suggested by visitors as “an improvement.” When both statues were exhibited together, the one was ridiculed, the other highly praised and admired by all. “This, gentlemen,” said he, “which you find so much fault with, is *your* work. The other is *mine*.” AELIAN, *Var. Hist.* xiv. 8.

378.

Socrates used to say, “Archelaus, king of Macedonia, has spent two thousand pounds in having his house adorned by the painter Zeuxis, but nothing whatever on adorning himself. Therefore, though many come from far to see the house, no one makes a journey to Macedonia to see Archelaus himself. Those who do go are attracted by his wealth; but that is not the bait by which sensible men are caught.” *Ibid.* 17.

379.

Timandridas, a Spartan, in scolding his son for

having laid by money in his absence from home, instead of spending his income in the service of the gods and his friends, observed that "there is nothing on earth so discreditable as to seem poor in one's life, and to be found very rich when one is dead." AELIAN, *Var. Hist.* xiv. 32.

380.

Diogenes was taking his breakfast in a small shop, when he saw Demosthenes pass, and called to him. As the latter took no notice, he said to him, "So you are ashamed to be seen in a shop, are you? Why, your master, the common people, comes here every day." *Ibid.* ix. 19.

381.

Pittacus used to praise working at a mill, because it allowed many changes of exercise in a small space. *Ibid.* vii. 4.

382.

A certain man, not fond of athletics, said he would not send his slave to the *mill* for punishment, but make him sit out the games at Olympia in the full heat of the sun. *Ibid.*

383.

Aristotle, when he left Athens for fear of being prosecuted, said to one who asked him the cause of his departure, "Because I do not wish the Athenians to make *two* mistakes about Philosophy"—referring to the death of Socrates.

ÆLIAN, *Var. Hist.* iii. 36.

384.

The Carthaginians put two helmsmen into each ship, saying that it was absurd to have two steering-paddles in the stern, while there was only one to command the ship, and that the person who was most important to all on board should have no one to share in his duties or to take his place.

Ibid. ix. 40.

385.

Gorgo, when her father, King Cleomenes, told her to give a certain quantity of bread to a person because he had taught him how to make his wine good, replied, "Then, father, more wine will be drunk, and the drinkers will be the more hard to please, and therefore morally the worse for it."

PLUT. *Lac. Ap.*, *Gorg.* 2.

386.

Nicostratus the harper had a dispute with Lao-

dicus, a vocalist. "You," he said, "are small in a great art, and I am great in a small one."

ÆLIAN, *Var. Hist.* iv. 2.

387.

Socrates, poor as he was, was taunted by Diogenes as a luxurious man ; "for you have a cottage," he said, "and a truck-bed, and sometimes, when you dine out, you put on a pair of shoes."

Ibid. 11.

388.

Zeuxis, having painted a portrait of Helen, exhibited it at a certain fixed charge, without the payment of which none were allowed to visit her. To tease him for his meanness, the Greeks called his picture "The Courtesan."

Ibid. 12.

389.

Epicurus used to say, "A man who is not content with a little, is content with nothing."

Ibid. 13.

390.

Aristotle, wishing to cure Alexander of his hasty temper, which he was apt to display to many, wrote thus : "*Anger* is an emotion that is not felt

towards inferiors, but rather against superiors. As you have no equal, there can be no fit object of your wrath." AELIAN, *Var. Hist.* xii. 54.

391.

Socrates, observing that Alcibiades was very proud of his estate, showed him a map of the world, and bade him point out Attica. When he had found it, he told him further "to look for his own fields." "They are not marked here," said Alcibiades. "Then," said the philosopher, "you need not be so conceited about lands which form no part of the earth." *Ibid.* iii. 28.

392.

Archytas used to say, "It is as hard to find a man without guile, as a fish without a backbone." *Ibid.* x. 12.

393.

A man of Sybaris, accompanying his pupil, severely reproved him for picking up a fig he had found on the road. "You are a naughty, greedy boy," he said, as he snatched it out of his hand, and—ate it himself. *Ibid.* xiv. 20.

394.

Parrhasius, the painter, was defeated in a contest at Samos by a rival artist but little inferior in skill. The subject was inscribed, *Ajax contending with Ulysses for the arms of Achilles*. When one of his friends condoled with him, he replied, "I care little for being beaten myself, but I do sympathize with the son of Telamon for failing twice in the same cause." AELIAN, *Var. Hist.* ix. 11.

395.

Some one was blaming a Laconian for giving way to excessive grief. "It is not my fault," says he ; "my nature has a leak in it." *Ibid.* 27.

396.

When Alexander was at Ilium, some one showed him, as a curiosity, *Paris's lute*. "I would rather see the lute of Achilles," said he. For the one had been used for effeminate love-songs, the other for manly and chivalrous lays. *Ibid.* 38.

397.

Plato was lodging at Olympia with some strangers, and delighted them with his affability and conversation. He said not a word about the

Academy, nor about Socrates, but only told them that his name was Plato. When they paid him a visit at Athens, he received them in so friendly a way that they were encouraged to say, "Now *do* let us see your namesake, the great associate of Socrates; take us to the Academy that we may have the honour and benefit of hearing him lecture." With his wonted smile, he replied, "I am he." They were quite amazed to find him so simple and good-natured, and able to win friends and admirers without the customary course of arguing with them. AELIAN, *Var. Hist.* iv. 9.

398.

An architect called Stasicrates, a man of grand conceptions, and with a mind superior to painted or sculptured portraits, once came to Alexander the Great, and proposed to cut Mount Athos into a giant likeness of the king, holding in one hand a city of ten thousand inhabitants, in the other a bowl from which a river should cascade, as if he were pouring a libation into the sea! "It is a bold idea," said Alexander, "but pray let Mount Athos alone. It is quite enough that it should record the follies of one king. The Caucasus, the mountains

of India, the river Tanais, and the Caspian sea, shall be so many portraits, not of me, but of my deeds." PLUTARCH, *De Alex. Virtut.* Or. ii. 2.

399.

Epicurus used to say, "Give me a little flour and water, and I will compete with Jupiter himself for happiness." AELIAN, *Var. Hist.* iv. 13.

400.

Archilochus said that money was like a hedgehog (or sea-urchin),—not very hard to catch, but very difficult to keep in one's grasp. *Ibid.* 14.

401.

Themistocles, when walking, happened to find a golden collar belonging to some Persian. "Here's a godsend!" he said to his slave. "Pick it up, boy; *you* are not Themistocles." *Ibid.* xiii. 39.

402.

When the Argives had made alliance with the Thebans, certain envoys from Athens came to complain of both, and taunted the Argives with having had a matricide, and the Thebans a parricide, among their citizens. Upon which Epaminondas rose and said: "It is very true; but there is this

difference : we Thebans turned out Œdipus, while you Athenians gave a refuge to Orestes."

PLUTARCH, *Reg. et Imp. Ap., Epam.* 15.

403.

Alcibiades, when about to be tried by his countrymen on a capital charge, absconded, remarking that it was absurd, when a suit lay against a man, to seek to get off, when he might as easily get away !

Ibid. Alcib. 5.

404.

Homer had been warned by an oracle that he would die in the island Ios, and "to beware of a riddle of young men." It so happened that he was sitting one day on the shore of that island, watching some fishermen, to whom he addressed the question in verse, "Have we got anything?" One of them replied, in a similar verse, "What we catch, we leave ; what we don't catch, we carry away." Homer, not perceiving that the man referred in joke to the catching and killing of fleas upon them, and thinking this must be the "riddle" meant, went moodily away, tumbled over a stone, and died on the third day !

PROCLUS, *Chrestom.* A. 2.

405.

An old teacher of philosophy claimed payment from one of his pupils for instruction. The uncle of the youth, who had no great love for philosophy, argued that he had no cause for complaint, since the wares he had sold—a few words only—were still in his possession, and his property had been in no way diminished. “Besides,” said he, “you have *not* taught him. My nephew is the greatest scamp in the neighbourhood!” “Perhaps so,” said the other, “but if he had not come to me he would have been still worse. My charge, therefore, is for the evil he has *not* done through the respect he has imbibed for philosophy, though he may not practise it.” LUCIAN, *Hermotim.* i. p. 825.

406.

One Thesmopolis, a Stoic, was on a journey in company with a rich and affected lady of rank, who made a special and urgent request to him : “*Do*, as you are so kind and careful, take my dear little dog *Myrtle* into the carriage, and look after her, and see that she wants nothing ! The poor thing is with pup, and these good-for-nothing servants of mine *won't* attend to her, nor indeed even to their

own mistress, on journeys. So pray be very kind to my sweetest and most precious little pet !” The philosopher, anxious to oblige, complied with so earnest an entreaty. “Myrtle” was snugly ensconced under his mantle, put her head out from under his huge beard, and licked his face and whined ; finally (after certain little mishaps), it gave birth to puppies under shelter of the cloak ! So the joke was bandied about against Thesmopolis that he had turned *Cynic* instead of *Stoic*.

LUCIAN, *De Merced. Conduct.* i. p. 692.

THE END.

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